OF

RELIGIOUS ASSEMBLIES, AND THE PUBLICK SERVICE OF GOD:

A Diſcourſe
According to Apoſtolicall
Rule and Practice.

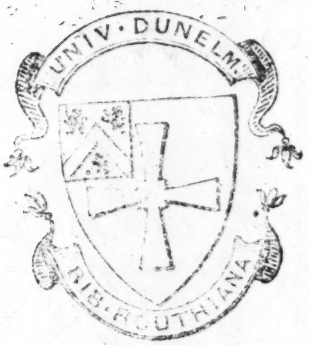
By

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To the Readers.

THere is no ſuch light to the true meaning of the Scripture, as the practice of matters contained in it, under the Synagogue firſt, and in the Church afterwards. This is the reaſon of the courſe held here, in inquiring what was done or arguing what is to be done for the Publick Service of God. It is not to be expected that the particulars here obſerved or diſcourſed under the judgement of this Church, and the Learned in it, ſhould indifferently take place: It is enough if the main foundation, which I have given my thoughts a little freedome to dig for, prove not fleeting. Then may it

ſerve for the edifying of it unto peace. However, you ſee wherefore writing in Engliſh, nevertheleſſe I produce the paſſages of Writers in their own formall words. You ſhall find them tranſlated for the ſatisfaction of all ſorts. The learned Readers may pleaſe to excuſe me, if walking for the moſt part an untrodden path, they find nothing but work cut out, to be made up at leiſure. All may pleaſe to do ſo much right to themſelves or me, as to referre themſelves to ſuch things as the delay of the Preſſe hath given occaſion to adde at the end, before they begin to reade. The Heads of matters here intreated, are premiſed for the eaſe of ſuch as make choice of what they think beſt to reade.

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Of Religious Aſſemblies, And *The Publick Service of* God.

A Diſcourſe according to Apoſtolicall Rule and Practice.

Chap. I.

Publick Service of God the moſt eminent ork of Chriſtians. How the Form of it may derived from the Scriptures. The Subject, and the Proceeding of this Diſcourſe.

THe moſt eminent work that men are able to tender to the honour of God, is his publick Service at the Aſſemblies of Chriſtians. That ſupernaturall tincture which the faith of Chriſt and his Grace infuſeth into the beſt of our actions, ſeemeth to conſiſt in the obedience to God, out of which they are done; and the intention of his glory and worſhip, to which they are addreſſed: That the reaſon of them is derived from the will and pleaſure of God, and the intent of them directed to his honour and ſervice. Whereas all the men of this world can do nothing but out of love to

themſelves, taking the riſe and motive of their doings from that which concerneth their particulars, and aiming at nothing elſe in their intentions. All ſorts of Chriſtian mens actions, as they proceed from ſuch conſiderations as theſe, are capable to be qualified *the Service of God.* But that which is called his *Publick Service* profeſſeth the exerciſe of nothing elſe, neither is capable to be accounted otherwiſe, unleſſe it be counterfeit. For what conſideration can common ſenſe faſten upon that which we do, when we aſſemble our ſelves for religious Service, but the conſcience of our ſubjection to God, the acknowledgement of our want of his direction and aſſiſtance, and our deſire and affection to the good which we expect at his hands? Onely to be *Publick* i ſtill an addition of advantage to it, in a much as the honour, which it pleaſeth God to accept at mens hands, becometh his Greatneſſe more when it proceedeth from more agreement of minds. And as the ſtrength of mens bodies, joyned to one purpoſe, removeth that which one by one they could not do; ſo united devotions prevail with God to ſuch effect, as ſeverally they cannot bring to paſſe. The Prophet Eſay ii. 2, 3, 4. from the Prophet Micah iv. 1. *In the laſt dayes ſhall come to paſſe,* ſaith he, *that the mountain of the houſe of the Lord ſhall be eſtabliſhed in the*

top of the mountains, and it shall be exalted above the hills: And people shall flow unto it, and many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his wayes, and we will walk in his paths: For the law shall go forth of Sion, and the word of the Lord from Jerusalem. And a third Prophet, Sophon. iii. 9. *For then will I turn to the people a pure language,* or a pure lip, *that they may call upon the name of the Lord with one consent,* or with one shoulder. The meaning of these Prophets is, to tell us what the Gentiles should do when they applied themselves to the Church, the mountain of God, the hill of Sion, by two principall particulars: They should flow like the waters of a deluge to learn the will of God which the Church teacheth; they should crowd in like a multitude, with one shoulder, to serve God with that language which he had sanctified. Who can reade this, and not think what God recommendeth to Christians? one current to the Church, to learn his will there: one shoulder, striving who shall crowd in first: one lip, one language that soundeth nothing but his praises. So that in the Publick Service of God are fulfilled the words of the Gospel, Matt. vi. 13. *A city cannot be hid that standeth upon an hill:* Be the Profession what it will be that differenceth a true visible

Church from a falſe, it muſt be the Publick Service of God that muſt make that Profeſſion viſible. And the Apoſtle, 1. Tim. ii. 8. *I will therefore that men pray every where, lifting up pure hands without wrath or diſputing*, when he ſaith, *every where*, taketh away the difference which the Temple at Jeruſalem made; when he ſaith, *without wrath or diſputing*, ſignifieth that his ſpeech is of Publick Aſſemblies, the fruit whereof he would not have intercepted through their diſſenſions: and ſo expoundeth that *one lip* of the Prophet, ſignifying that unity of mind which Gods people ſerve him with. This is too much to be ſaid here, but perhaps too little to perſwade, how much the frame of Publick worſhip concerneth the honour of God and his Service: How much it muſt needs be for the advantage of godlineſſe, that it be formed without prejudice. Were all particulars of it ordered in Scripture, as the Ceremonies of that Figurative Service under Moſes are, there were no more to do, but to make all things according to the pattern ſhewed in the mountain, *Hebr.* viii. 5. *Exod.* xxv. 40. And he that did it ſhould be, for his part, faithfull in all the houſe of God, as was Moſes, *Hebr.* iii. 2. *Numb.* xii. 7. But he that is there ſaid to be faithfull in all the houſe of God as Moſes was, hath diſcharged his Office in revealing and eſtabliſhing the ſubſtance

ſtance of the worſhip of God in Spirit and Truth: And what is further determined in Scripture, and what is not, my purpoſe is not to diſpute here, becauſe my diſcourſe proceedeth from that which I can find expreſſed in Scripture, to that which remaineth queſtionable, according to it. For my part, I do not find ſo much delivered concerning the Service of God at the Aſſemblies of Chriſtians, any where in Scripture, as in the firſt Epiſtle to the Corinthians, where the Apoſtle diſcourſeth the uſe of Spirituall Graces of that time in thoſe Aſſemblies. And therefore my firſt travell in this little work ſhall be, to inquire the true meaning of that whole diſcourſe of the Apoſtle, the proceeding of it, and the grounds whereupon his rules are framed. Which to do with ſucceſſe, I ſhall firſt diſcover the office of Prophets and Scribes under the firſt and ſecond Temple; of the Graces of Propheſying and of Languages under the firſt times of the Goſpel; in miniſtring the Morall and Perpetuall, not the Ceremoniall and Figurative Service of God, at their Aſſemblies for that purpoſe. To the reſult of which inquiries, if we ſhall joyn the rules which the ſame Apoſtle debateth in the eleventh Chapter of the ſame Epiſtle, concerning men and women vailing or uncovering their heads in thoſe Aſſemblies, and concerning

celebrating the Euchariſt, with the Feaſts of Love uſed then at common meetings, with the grounds whereupon they proceed; adding to both ſuch paſſages of Scripture as fall in with the meaning of theſe, ſpeaking home to what was done, or preſcribed to be done, at their religious Aſſemblies: perhaps by this means we ſhall be furniſhed of ſuch principles, and ſuch rules derived thence, as the Scriptures afford the Church to proceed upon, as well in the ſubſtance of that which is to be done in the Publick Service of God as in the form, and courſe, and circumſtance of it. And this, upon the by, will miniſter juſt occaſion to inquire further into the condition of thoſe Graces and Miniſteries, by which the ſeverall parts of this work were exerciſed at that time according to the Apoſtle, or intended to be exerciſed in after ages. To which point having ſaid ſomething of late in a little tract of the *Primitive government of Churches*, and finding it too much ſlighted there, becauſe the particular diſcourſe of it ſuted not with the modell of that Treatiſe, my deſire is to take it in hand upon this occaſion once more, and inquire what further ſatisfaction, the conſideration of Publick Service at their religious Aſſemblies, will yield them that deſire the truth, and concerning the nature and condition of miniſteries firſt inſtituted for that purpoſe.

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Chap. II.

Dayes of Aſſemblies appointed by the Law. The Morall Service of God not ſpecified in it, but collected from it. How the Jews are taxed for ſpending the Sabbath in paſtime. Places of ſuch Aſſemblies not provided in it. The Prieſts charged to teach the Law by deciding controverſies of it. The Chair of Moſes, the Chair of Prophets. High places, to what purpoſe. Beginning of Synagogues. Diſciples of Prophets ſtudied to be Prophets. They miniſtred the Morall Service of God in High places and Synagogues.

OF the Figurative Service proper to the Law of Moſes, and that people which received it, of the kinds, and times, and place for offering ſacrifices, there is particular appointment in it: but of ſerving God by Prayer, or hearing his Word, you have there ſo much the leſſe remembrance. In *Leviticus* xxiii. we find the particular of all their Solemnities that are called *holy Aſſemblies:* For thus the generall is propounded, verſ. 2. *The Aſſemblies of the Lord, which ye ſhall proclaim for holy Convocations, theſe are my Aſſemblies.* The firſt of theſe is the Sabbath, then the Paſſeover, Pentecoſt, the beginning of the New year, the day of Atonement, and the Feaſt of Tabernacles. And,

with leave, I rather uſe the word *Aſſemblies* then *Feaſts* in this place, becauſe the name of Feaſts is proper to thoſe Solemnities which are to be celebrated with joy and chearfulneſſe: whereas in this number, the day of Atonement was to be obſerved with the greateſt humiliation that could be expreſſed. The Originall word מועד conteining all Aſſemblies, ſuch as all theſe are commanded to be, and as I take it none elſe. For that which is read Pſal. lxxxi. 3. *Blow up the Trumpet in the new Moon, in the time appointed, againſt the day of our Feaſts*, dependeth upon the Law, Numb. x. 10. *Alſo in the day of your gladneſſe, and in your ſolemn Feaſt dayes*, (or rather dayes of Aſſemblies, for the word is the ſame that I tranſlated ſo afore) *and in the beginning of your Moneths, you ſhall blow with your Trumpets over the burnt-offerings, and over the ſacrifice of your peace-offerings, that they may be to you for a memoriall before your God.* Where we ſee three ſorts of Solemnities diſtinguiſhed: Firſt, *the day of your gladneſſe*, conteining Solemnities to be celebrated with chearfulneſſe of heart, that is, Feaſts: Then, *the ſolemn dayes of Aſſemblies*, as the word ſignifieth, conteining beſides thoſe, Aſſemblies for humiliation, as the day of Atonement: And laſt, *the beginnings of your Moneths*, wherein peculiar ſacrifices are injoyned, *Numb.* xxviii. 11.

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And here it is provided, that Trumpets ſhould be ſounded over thoſe ſacrifices by the Prieſts in the Tabernacle; but that no Aſſembly is appointed to be upon them, the difference here made between them and their dayes of Aſſemblies, is preſumption enough. But in particular, the firſt and laſt dayes of the Paſſeover, and Feaſt of Tabernacles (the one whereof was kept for ſeven dayes, the other for eight) were to be ſolemn Aſſemblies, which the reſt were not, and therefore in the Greek of the Septuagint are called μεγάλαι ἡμέραι, or *great dayes*, to wit, of thoſe Feaſts, in compariſon of the leſſe. Eſay i. 13. *The New Moons and Sabbaths, the calling of Aſſemblies, I cannot away with:* τὰς νεμηνίας ὑμῶν, καὶ τὰ σάββατα, καὶ μεγάλας ἡμέρας. The calling of Aſſemblies is here tranſlated *Great dayes*, as in the Goſpel, John vii. 37. *In the laſt day, the* GREAT DAY *of that Feaſt.* By which Tranſlation, that which is generall in the Originall, is reſtrained to the firſt and laſt dayes of thoſe two Feſtivals. Now the Sabbath was the greateſt of all Solemnities appointed for Aſſemblies: For they were commanded ſo to reſt from bodily labour, as not to kindle fire, to dreſſe the meat they eat upon it: For as in *Exod.* xvi. 5, 16, 29. God conteſteth that he gave them a double meaſure of Manna the day before, that they might dreſſe it againſt the Sabbath: So we have

have again Exod. xxx. 3. *You ſhall kindle no fire throughout your habitations upon the Sabbath.* The ſame, *Levit.* xxiii. 3. where Abenezra, IN ALL YOUR HABITATIONS, *that is, in your land, and out of your land, at home, and upon the way.* To teach us, that it was not for the time that they lived upon Manna in the wilderneſſe, that they were forbidden to kindle fire upon the Sabbath, but through ALL THEIR HABITATIONS, whereſoever they dwelt afterwards. And many have obſerved, that in *Levit.* xxiii. it is not ſaid of any other day but of the Sabbath, and the day of Atonement, *Thou ſhalt do no work upon it*; but of the other dayes of Aſſemblies, *Thou ſhalt do no Servile work upon them*: to ſhew us the difference between them, that upon the Sabbath and day of Atonement it was prohibited to dreſſe the meat of the day; but upon other Solemnities that was permitted, but to do any work that men were wont to put their ſlaves to, was prohibited: which is the received practice of the Jews, and hath a juſt ground in the Scripture, *Exod.* xii. 16. where, of the firſt and laſt day of the Paſſeover, is ſaid, *No manner of work ſhall be done in them, ſave that which every man muſt eat, that onely may be done,* or dreſſed, *of you.* Abenezra upon that place, בכל המועדים וגו׳ *Of none of the ſolemn Aſſemblies, beſide the Sabbath and day of Atonement, it is ſaid,* NO MANNER

NER OF VVORK : *Onely of the Paſſeover he ſaith it, and addeth an exception of the meat of the ſoul.* that is, requiſite for the ſuſtenance of nature. Here is a ſtrict command of bodily reſt; eſpecially upon the Sabbath, and that particularized, to concern both Iſraelites themſelves, and their ſlaves, and thoſe that ſojourn within their gates: But that is very conſiderable which excellent Divines have obſerved, That in the fourth Commandment, where is ſo large proviſion for bodily reſt, there the purpoſe of that reſt is onely pointed at in generall terms, when it is commanded to be SANCTIFIED; which is likewiſe done in all their Solemnities, when they are called ASSEMBLIES: but there is no mention made of any particular work of the Morall Service of God, wherewith the Sabbath is commanded to be ſanctified, or for performance whereof they are commanded to Aſſemble, unleſſe it be the reading of the Law upon the ſeventh yeare, commanded *Deut.* xxxi. 12. So that it ſeemeth the Jews have reaſon, when they obſerve, that neither the Form, nor Time of Prayer, is appointed them by the Law of Moſes, but by the conſtitutions of their Elders, Maimoni of Prayer, *C.* 1. *Numb.* 1, 2. Indeed, that the ſpirituall Service of God, of Prayers, and his Praiſes, of hearing the Word, and meditating upon his works, was the thing, for

love

love whereof the Jews were commanded to keep the Sabbath, thoſe miſerable people, who in moſt things are blinded with the letter, and never look under the vail upon Moſes his face, have been able alwayes to perceive; as it is to be ſeen by the ſayings of their late and ancient Writers. Joſephus *adv. Appionem* ii. Κάλλιστον καὶ ἀναγκαιότατον ἀπέδειξε παιδευμάτων τὸν νόμον, οὐκ εἰσάπαξ ἀκροασαμένους, οὐδὲ δὶς ἢ τρὶς, ἀλλ' ἑπάσης ἑβδομάδος, τῶν ἔργων ἀφεμένους, ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐκέλευσε συλλέγεσθαι, καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν. *Moſes propounded to the Jews the moſt excellent and neceſſary learning of the Law; not by hearing it once or twice, but every ſeventh day, laying aſide their works, he commanded them to Aſſemble for the hearing of the Law, and throughly and exactly to learn it.* Philo *de vita Moſis* iii. relating the paſſage of him that gathered wood on the Sabbath, of whom it is ſaid, Numb. xv. 33. *They brought him unto Moſes and Aaron, aud unto all the Congregation:* συλλαβόντες δ' ἄγουσιν αὐτὸν ἐπὶ τὸν ἄρχοντα, ᾧ συνήθρευον μὴν οἱ ἱερεῖς, παρεισήκει δὲ σύμπασα ἡ πληθὺς πρὸς ἀκρόασιν. *They take him,* ſaith he, *and bring him to the Ruler, with whom ſate the Prieſts, all the multitude ſtanding by to heare.* He obſerveth that Moſes was then expounding the Law, as upon the Aſſembly of the Sabbath; Aaron, that is, as he expoundeth it, the Prieſts ſitting on the Bench with him, the Congregation ſtanding by to heare. The obſervation he proſe-

profecuteth with his reaſon in theſe words: Ἔθος γὰρ ἦν, ἀεὶ μὲν καὶ τὸ παρεῖκον, μεσημμέρας δ' ταῖς ἑβδόμαις, ὡς ἔδηλωσα καὶ πρόσθεν, φιλοσοφεῖν· τὸν μὲν ἡγεμόνα προηγεμόνα, καὶ διδάσκοντα, τῶν δὲ ὑποδεδόντων εἰς καλοκαγαθίαν, καὶ βελτιουμένων, τά τε ἔθη καὶ τὸν βίον. ἀφ' ἧς καὶ εἰσέτι νῦν φιλοσοφοῦσι ταῖς ἑβδόμαις Ἰουδαῖοι τὴν πάτριον φιλοσοφίαν, τὸν χρόνον ἐκεῖνον ἀναθέντες ἐπιστήμῃ, καὶ θεωρίᾳ τῶν περὶ φύσιν. τὰ γὰρ καθ' πόλεις προσευκτήρια, τί ἕτερόν ἐστιν ἢ διδασκαλεῖα φρονήσεως; *For the cuſtome was, alwayes when occaſion gave way, but principally on the ſeventh dayes, as I ſhewed afore, to be exerciſed in knowledge: the Chief going afore and teaching, the reſt increaſing in goodneſſe, and bettering in life and manners. From whence at this day the Jews ſtudy their Countrey learning upon the Seventh dayes, dedicating that time to knowledge, and the contemplation of Nature. For the Synagogues in cities, what are they but ſchools of wiſdome?* and in his book *de Decalogo*, he deriveth the imployment of the Sabbath in conſidering the works of God, and calling their own works to account, from that which God did in the beginning, when he ſaw all that he had made, and behold it was good. Abenezra upon the fourth Commandment, *Exod.* xx. 8. ראינו כי וגו *We ſee that the yeare of Remiſſion is correſpondent to the Sabbath, for it is likewiſe the ſeventh of years. And the Lord commanded, that they ſhould reade the Law in the beginning of it, before men, women and children, expreſsing the reaſon*

Deut.

Deut. xxxi. 12. THAT THEY MAY HEARE, AND LEARN, AND OBSERVE: *And behold, the Sabbath was given to consider the works of God, and to meditate upon his Law, as it is written,* Psal. xcii. 4. FOR THOU LORD HAST MADE ME GLAD THROUGH THY VVORK, I VVILL TRIUMPH IN THE VVORKS OF THY HANDS. R. Isaac Abarbinel upon Deut. v. 12. והיה עוד מתועלת היום המקרש הזה להת לשם יתברך שביעית בשבוע ללמוד התורה האלהית וקבלת דבריה עם פירושיה ודקדוקיה לשמור מאד וכמו שאמרו בגמרא ירושלמי לא נתנו שבתות וימים טובים אלא כדי ללמוד בהם התורה ועל זה אמרו במדרש שמות רבה פרשה כ"ו ורברים רבה ששקולה שבת כנגד כל חמצוות. *Besides, part of the benefit of this hallowed day is to give to the blessed God the seventh of the week, to learn the Divine law, and the Tradition of the words thereof, the expositions of it, and to mark well the* NICETIES *of it: As they say* (that is, their ancient Talmud Doctours) *in the Gemara of the Jerusalem Talmud,* SABBATHS AND FEASTS VVERE NOT GIVEN, BUT TO LEARN THE LAVV UPON THEM. *And therefore they say in the great Midras* (or allegoricall exposition) *of* Exodus Sect. 26. *and of* Deuteronomy, *That the Sabbath weigheth against all the Commandments:* as procuring them to be known and observed. A man may justly marvell, seeing the Morall intent and purpose of this Com-

Commandment was ſo well known among the learned of this people, how it cometh to paſſe, that the Fathers of the Church charge the Jews ſo deep, for obſerving the Sabbath with bodily eaſe, and luxurious paſtimes. Ignatius, *Epiſt. ad Magneſ.* Ἐκαστος ὑμῶν σαββατιζέτω πνευματικῶς, μελέτῃ νόμου χαίρων, ὐ σώματος ἀνέσει, δημιεργίαν Θεοῦ θαυμάζων, ὐχ ἔωλα ἐδίων, ἢ χλιαρὰ πίνων, ἢ μεμετρημένα βαδίζων, ἢ ὀρχήσει ἢ κρότοις νοῦν ὐκ ἔχουσι χαίρων. I underſtand that there is cauſe to think theſe words to be none of Ignatius his own; which notwithſtanding, they are Ancient enough for this purpoſe, and in themſelves remarkable: if firſt we obſerve, That the Eaſtern Chriſtians of Ancient time, obſerved the Sabbath in ſome meaſure for Divine Service, as well as the Lords day, from whence came afterwards the difference about faſting on the Saturday. For immediately upon theſe words it followeth, ἢ μετὰ τὸ σαββατίσαι, ἑορταζέτω πᾶς φιλόχριστος τὴν κυριακήν, *and after he hath kept the Sabbath, let every lover of Chriſt keep the Lords day feſtivall.* Thus then ſaith the ſuppoſed Ignatius, *Let every one of you keep the Sabbath ſpiritually, taking pleaſure in meditation of the Law, not in bodily reſt, admiring the workmanſhip of God, not eating meat dreſſed the day afore, nor drinking lukewarm drinks, and walking by meaſure, and taking pleaſure in danſing and ſenſeleſſe noiſes.* S. Auguſtine in Joan. Tract. iv. *Obſerva diem Sabbati,*

bati, magis nobis præcipitur, quia ſpiritualiter obſervandum præcipitur. Judæi enim ſerviliter obſervant diem Sabbati, ad luxuriam, ad ebrietatem. Quantò meliùs fœminæ eorum lanam facerent, quàm illo die in Menianis ſaltarent? KEEP THE SABBATH, *is commanded us more, becauſe it is commanded us ſpiritually to be obſerved. For the Jews keep the Sabbath day ſlaviſhly, for luxury, for drunkenneſſe: How much better had their women ſpin wooll on that day, then danſe in the porticoes?* and in Pſal. xcii. *Ecce & hodiernus dies Sabbati eſt: Hunc, in præſenti tempore, otio quodam corporaliter languido, & fluxo, & luxurioſo, obſervant Judæi: vacant enim ad nugas. & cùm Deus præceperit obſervari Sabbatum, illi in his quæ Deus prohibet exercent Sabbatum. Vacatio noſtra à malis operibus, vacatio illorum à bonis operibus eſt: meliùs eſt enim arare quàm ſaltare. Illi à bono opere vacant, ab opere nugatorio non vacant. Behold this is alſo a day of Sabbath, which the Jews at this preſent keep with a kind of bodily, languiſhing, diſſolute, and luxurious eaſe: For they are at leiſure for toyes. And whereas God commandeth to keep the Sabbath, they ſpend the Sabbath in that which God forbiddeth. Our being at leiſure is from bad works, theirs from good works; for it is better to plough then to danſe. They are at leiſure from doing good, from trifling buſineſſe they are not at leiſure.* He that readeth this and the like that might be produced,

hath

hath cauſe to marvel, that the practice of that people ſhould be ſo wide of the profeſſion of their Doctours: but that there is great cauſe to think, whereas bodily reſt is expreſly commanded, the ſpirituall and morall imployment of it but intimated in the Commandment, and by the learned collected from thence, and from other Scriptures, by conſequence of diſcourſe, that the people apprehended that more, which was open, as being for their eaſe, neglecting that which was collected, as not ſo pleaſant. And therefore unleſſe we be wilfull in refuſing the Truth, it cannot be denied, that the DISPENSATION of that time, prevaileth in this, as well as in other particulars. For though no man doubteth that the Ancient people of God were led by the promiſes of the kingdome of heaven, and life everlaſting; yet are thoſe promiſes, in the law of Moſes, conveyed and recommended to them, under the Figure of Paradiſe, of the land of Promiſe, and the fruits of it. *Mihi in Evangelio promittuntur regna cœlorum, quæ Inſtrumentum vetus omnino non nominat*, ſaith S. Jerome, Epiſt. 129. *To me is the kingdome of heaven promiſed in the Goſpel, which the old Teſtament doth not ſo much as name.* S. Auguſtine cont. Fauſtum xix. 31. *Teſtimoniis vitæ æternæ & reſurrectionis mortuorum abundat vetus Scriptura, ſed hoc nomen* REGNUM CŒLORUM, *de*

nullo indè loco mihi occurrit, hoc enim propriè pertinet ad REVELATIONEM *Novi Teſtamenti. The old Scriptures are full of Teſtimonies of life everlaſting, and the reſurrection of the dead, but the name of the* KINGDOME OF HEAVEN *I meet with in no place of it, for it properly belongeth to the* REVEALING *of the New Teſtament.* Again, *Mortem innuit ſecundam, cùm diceret,* ADAM, UBI ES? *ſed de ea nihil dixiſſe credendum eſt, propter* DISPENSATIONEM *Novi Teſtamenti, ubi mors ſecunda apertiſsimè declaratur: God intimateth the ſecond death,* ſaith he, *when he ſaith,* ADAM VVHERE ART THOU? *but it is to be thought that he expreſſed nothing of it, becauſe of the* DISPENSATION *of the New Teſtament, where the ſecond death is moſt manifeſtly declared.* Others might be produced to the ſame purpoſe. The reaſon is the ſame in the matter of Sacrifices, for which we know what particular order is taken in the Law of Moſes, and yet are not the Prophets afraid to ſay, that God gave no command for them. Pſalm. xl. 6. *Sacrifice and offering thou didſt not deſire:* Jerem. viii. 21. *I ſpake not to your Fathers, nor commanded them, in the day when I brought them out of the land of Egypt, concerning burnt-offerings and ſacrifices.* And all this according to the tenour of the Law, which commanded a Ceremoniall Service, as the figure of that worſhip which God requireth in Spirit and Truth. Thus ſtandeth the matter

ter in our preſent buſineſſe : For if the Sabbath be a figure, as the Scripture declareth, and the Jews themſelves acknowledge, then the obſervation of it commanded muſt needs be Figurative. Which is no more then the Apoſtle proveth in the fourth to the Hebrews, that the Reſt which they obſerved the Sabbath with, was the Figure of that reſt which remaineth to the people of God. Therefore it pleaſed God, in this point alſo to obſerve that diſpenſation of the Old Teſtament, which he had ſet on foot in other particulars : taking order at large, that the Sabbath ſhould be celebrated with bodily reſt, but that Service of God in Spirit and Truth, which is proper to the DISPENSATION of the New Teſtament, as it is greateſt in eſteem, ſo is it leaſt in appearance of the Commandment, which God gave for the purpoſe. To the ſame purpoſe, as hitherto it hath been obſerved, that the Law hath ſpecified no particular work of the Morall Service of God, with which it commandeth the Sabbath to be SANCTIFIED, or for which it appointeth ASSEMBLIES: So muſt we further obſerve in this place, that it neither provideth for PLACES, wherein it might be exerciſed by the body of that People, nor taketh order by whom it ſhould be Miniſtred in ſuch Places, but hath left us to collect by circumſtance and the traces of their

ancient practice remembred in the Scriptures, that it was Miniſtred by the Prophets, as Prophets, rather then by the Prieſts and Levites, as Prieſts and Levites, as well in Synagogues as in the Temple, or at the Tabernacle. The command of Aſſemblies, *Levit.* xxiii. might well be deſcribed in the law of Moſes, with a particular effect, in reſpect of that time, that the whole Congregation of that people lived together in the wilderneſſe of Arabia. Then and there it is eaſie to conceive, how they were aſſembled to celebrate thoſe ſolemnities, that is, at the Tabernacle, or round about it, which the Jews call *The Camp of Levi*. But when they were ſettled in the land of Promiſe, we ſee what the Law requireth: Deut. xvi. 16. *Three times in a year ſhall all thy males appear before the Lord thy God, in the place which he ſhall chuſe.* This is the extent of the Law, thrice a year to reſort to the Tabernacle, and that none but Males; and therefore the queſtion will remain, How the body of that people aſſembled themſelves through the year (it being a thing manifeſt that the greateſt part could not reſort to the Tabernacle) and thoſe Houſes of Prayer, which afterwards were called *Synagogues*, whereof Philo ſpeaketh in the words alledged, not yet erected through the Countrey, as ſhall appear by the dark traces of the beginning of them, which we ſhall find by

by and by in the Scriptures, during the time of Solomons Temple. So that the words of Philo and Joſephus alledged before, wherein they tell us, That Moſes commanded that people to Aſſemble every ſeventh day, to learn the Law, that it was their cuſtome ſo to do; and that the Chief taught at thoſe Aſſemblies, and the reſt learned to live according to that which was taught, muſt be underſtood with theſe limitations, That it was collected from the letter of the Law of Moſes, and preſerved in the practice of that people, at ſuch times and places as afforded means of Religious Aſſemblies for ſuch purpoſe. In fine, it will appear, that the Law of Moſes, according to the diſpenſation of that time, intended to be moſt expreſſe in the Figurative Ceremoniall Service, peculiar to that people, by the Miniſteries of Prieſts and Levites, ſo particularly appointed in it for that kind of Service. And yet, ſo little proviſion as we find in the Law for the office of Prophets, and children of the Prophets, that is, their diſciples, theſe were the men nevertheleſſe that Miniſtred the Morall Service of God, of Prayers, and the Praiſes of God, and the expoſition of the Law, at their Religious Aſſemblies. A thing that may ſound ſtrange to them, that find the charge of Teaching the Law, laid upon the Prieſts and Levites from the beginning, in divers paſſa-

ges of it. But if we view thoſe paſſages at a near diſtance, it will appear, that they ſpeak not of TEACHING the Law at any Religious Aſſemblies for ſuch purpoſe, but of deciding caſes emergent, or giving Judgement in cauſes ariſing upon it. Deut. xxiiii. 8. *Take heed in the Plague of Leproſie, that thou obſerve diligently, and do according to all that the Prieſts the Levites ſhall* TEACH *you: as I commanded them, ſo ſhall ye obſerve to do.* In *Leviticus* there is much provided, concerning the Prieſts proceeding in judging Leproſies, but that the people ſhould ſtand to their judgement, proviſion is not made. Here is declared, that in thoſe caſes, they did not reſort to the Prieſts as to Phyſicians, to follow their ſentence ſo farre as their own reſpect ſhould adviſe, but that their ſentence, called here TEACHING, had the force of binding them to ſtand to it. 2. *Chron.* xviii. 18. Joſaphat in the third year of his reigne ſent his Princes *to* TEACH *in the Cities of Judah, and with them he ſent Levites, and Prieſts.* R. Solomon Jarchi there: כי על הכוהנים וגו *For it lay upon the Prieſts and Levites to teach and inſtruct, as it is written, Deut.* xxiii. 8. ACCORDING TO ALL THAT THE PRIESTS AND LEVITES SHALL TEACH. *And the Princes went with them, that none might diſobey them, and to conſtrain them to heare them, and obſerve to do according to the command of the Judges, like that*

Deut.

Deut. xvi. 18. JUDGES AND OFFICERS SHALT THOU MAKE THEE: *Judges, to judge the people, and Officers to conſtrain them to do the command of the Judges.* This TEACHING then conſiſted in declaring the obligation of the Law by the Judges of it, the Prieſts and Levites, and the Princes were officers with power to inforce the execution of it. Mal. ii. 7. *The Prieſts lips ſhould preſerve knowledge, and the Law they ſhould require at his mouth, for he is the meſſenger of the Lord of Hoſts.* In the Chaldee of Jonathan ארי משמש הו וגו *becauſe he miniſtreth before the Lord of Hoſts.* From which Tranſlation ſome of the Jews expound this reaſon thus: You ſhall have recourſe to the Prieſts, to determine matters doubtfull in the Law, for, ſtanding to miniſter before the Lord in the Temple, he is alwayes ready for ſuch purpoſes. R. Iſaac Abarbinel upon *Deut.* xvii. 9. But however this prove, if we conſider what followeth there, verſ. 9. *You have been partiall in the Law*, we ſhall find the gloſſe of David Kimchi to be moſt true, אתם נושאים וגו *You accept the perſons of great men in matter of the Law, which ſaith, Levit.* xxii. 22. YE SHALL NOT OFFER THESE UNTO THE LORD: *And when they bring an offering with a ſtain, you are afraid to reprove them, and tell them, this Offering is not allowable.* So that the intent of this Text alſo, pointeth at the deciding of difficulties

emergent about the Law of Moſes. *Levit.* x. 8. where the Prieſts are forbidden to drink wine, during the time of their ſervice, there followeth a further reaſon, verſ. 10. *And that you may put difference between holy and unholy, and between unclean and clean: and that ye may* TEACH *the children of Iſrael all the Statutes which the Lord hath ſpoken unto them by the hand of Moſes.* To reſolve where the Law took hold or not in particular caſes of that nature, is *to divide between unholy and holy, between clean and unclean:* Therefore we have cauſe to think, that the Generall which followeth, of TEACHING *all Statutes*, is commanded to the ſame purpoſe, in matters of other nature. And that of Deut. xxxiii. 10. *They ſhall* TEACH *Jacob thy Statutes and Iſrael thy Law*, Abarbinel expoundeth to the ſame effect. For he obſerveth that it goeth before thus, *Who ſaith unto his father and to his mother, I have not ſeen him; neither doth he acknowledge his brethren, nor know his own children:* as the reaſon of that which followeth, *They ſhall* TEACH *Jacob thy Statutes, and Iſrael thy Law.* Becauſe they take no notice of their deareſt relations in Judgement, therefore *they ſhall* TEACH *Jacob thy Statutes, and Iſrael thy Law*, by deciding the controverſies of it. And all this, becauſe the Originall word הורה, is proper to ſignifie inſtruction by way of precept, from whence the Law is

called

called תורה, and the declaration of the obligation or not obligation of it, is in the language of their Doctours, called הוראה. Neither is it materiall, though ſome of theſe Scriptures be otherwiſe underſtood. For my purpoſe is not to ſay, that the people was not taught at all by the Prieſts and Levites at Religious Aſſemblies, but not as ſuch. It is for divers reaſons to be believed, That the moſt part of Prophets, and diſciples of Prophets, were Prieſts and Levites. They were free from the care of Eſtates and Inheritances: They were the men that came neareſt to God by their Office in his Ceremoniall Service, which, an extraordinary degree of the knowledge and fear of God, beſt ſuited with: But it is as certain, that the charge of Teaching the people, belonged as well to the Prophets that were not Prieſts and Levites. *The Scribes and Phariſees ſit in Moſes chair*, ſaith our Lord in the Goſpel; which is very well expounded in the words of Philo alledged afore; for he telleth us, That it was the cuſtome, from the time of Moſes, for the Chief to teach, and the people to learn to live as he taught. Then, the Chair of Moſes, is the Chair of Doctrine as well as of Judgement, and Moſes the Chief of Doctours, as well as of Judges. But it is well known what the Lord ſaid unto Moſes, Numb. xi. 16, 17. *Gather unto me ſeventy men*

of

of the Elders of Iſrael, whom thou knoweſt to be Elders of the people, and Officers over them, and I will take of the Spirit that is upon thee, and put it upon them. Theſe that were known to be Elders of Iſrael in their ſeverall Tribes, or their Officers in Egypt, as we reade *Exod.* iiii. 29. v. 19. are choſen to receive their ſhare of Moſes his ſpirit: whereupon it followeth, verſ. 29. *And it came to paſſe that when the ſpirit reſted upon them, they propheſied and ceaſed not.* The Jews Doctours, ſeem to apprehend the nature of the Gift which theſe men received, not amiſſe. Moſes Maimoni *in More Nebochim.* ii. 45. Abarbinel upon the place. They tell us, that the meaneſt degree of Gods ſpirit, was that whereby men found themſelves moved and inabled, to thoſe works of wiſdome and courage, which otherwiſe they thought not themſelves fit to undertake, with aſſurance that all was from above. This is the Grace, ſay they, which the Judges received, when it is ſaid, THE SPIRIT OF GOD INVESTED GEDEON, OR CAME UPON SAMPSON, for example. The ſecond is, when men are moved to ſpeak of things belonging to the knowledge of God, and his praiſes, beyond their naturall or habituated capacities, without ſeeing any figures, aſleep or awake, but with aſſurance that it was from God. And this they make to be the Grace of them, which writ thoſe

parts

parts of Scripture, which the Jews call כתובים, Eccleſiaſticall writers, ἀγιόγραφα, that is, *Written by the Holy Ghoſt*, which nevertheleſſe in a large ſenſe are called *Prophets*: And in theſe two degrees they ſay conſiſted the condition of Saul, that was indued with the Holy Ghoſt, to inable him for Government, ſo as ſometimes he arrived at the rank of a Prophet. And thus theſe Elders received of the ſpirit of Moſes, for the Government of the people with him, in ſuch meaſure, that they atteined alſo to be Prophets. It is the conſtant Tradition of that people, That the knowledge of the Law, was delivered by Moſes, and this Conſiſtory of Elders, to ſucceeding ages. Which if it go no further, is no more then reaſon for us to believe, though they have built all the fooleries of their unwritten Law upon it. If Moſes were the Chief of Doctours, thoſe of Moſes his Bench muſt needs in their degree be the like. The Lord promiſeth to his people a ſucceſſour to Moſes in this Grace, Deut. xviii. 15. *A Prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me, him ſhall you heare:* which the New Teſtament verifieth in our Lord Chriſt, *Acts* vii. 37. and elſewhere. But if this promiſe be partly verified for the time, in thoſe Prophets which God raiſed up from age to age after Moſes, for further knowledge of the

Law

Law which he gave, as the promiſe of a Saviour, was for the time, in part verified in their Judges and Kings, by whom God delivered his people from their enemies, as ſome will have it, then is the charge of hearing thoſe Prophets, but the relative of their charge, in Teaching the people. In the time of Samuel we reade of certain Colledges of Prophets, and diſciples of Prophets, ſuch as was that 1.*Sam.*x.5. where Saul and his ſervant met a company of Prophets; and ſuch as was that 1. *Sam.* xix. 18, 20. at Naioth in Ramah, where Dauid abode with Samuel: and where Sauls meſſengers ſaw the *company of Prophets propheſying, and Samuel ſtanding as appointed over them.* This Naioth in Ramah, is here tranſlated by Jonathan the Chaldee Paraphraſt, בית אולפנא ברמתא *the houſe of learning in Ramah:* and Samuel ſtood over them *as their Maſter to teach them*, as he rendereth it. It is the place where Samuel was born and dwelt, called in the beginning of that book, *Ramathaim Sophim*, in the Greek ἁρμαθαΐμ, and is the ſame with Joſephs Town of *Arimathæa* in the Goſpell. By the word it ſhould ſeem it was compounded of two Towns, in the one whereof was Naioth, the reſidence of thoſe that ſtudied the Law there under Samuell: whereupon Jonathan tranſlateth it there, *Ramah of the diſciples of the Prophets.* It is here very much to be obſerved,

ved, that they were forbidden by the Law, *To offer Sacrifice but before the Ark, in the place which the Lord ſhall chuſe.* Nevertheleſſe, while this choice of God ſtood ſuſpended, and while the houſe at Shiloh was deſolate, from the time that the Ark was taken by the Philiſtines, till it was ſettled again at Jeruſalem, High places were licenſed as the Jews ſpeak, that is, it was lawfull to offer Sacrifices where the Ark was not. Such are theſe whereof we now ſpeak, 1. *Sam.* ix. 12. x. 5. where Jonathan tranſlateth it בֵּית אסחרותא *the houſe of Feaſting*, becauſe having offered their peace-offerings, the uſe was, To Feaſt upon the remains of them, as you find it there. In fine, the people aſſembling to ſuch places to offer their Sacrifices, and to celebrate their Solemnities, and the Prophets having their Reſidence there, what doubt can be made, but that all this muſt be, for the purpoſe of preaching to the people, as they aſſembled there, or miniſtring what elſe may appear to belong to their office? And this is well apprehended by men of learning, to be the beginning of Synagogues and Schools among that people. For when the Ark was ſettled, and it was become unlawfull to offer ſacrifices in the High places, to aſſemble for publick prayers, and the praiſes of God, and learning the Law, was no inconvenience. The like is to be ſaid of thoſe aboads of Prophets,

phets, at Bethel, and Jericho, 2.*Kings* ii.3,5. the like whereof were in other Cities, ſaith D. Kimchi upon that place: And that in 2.*Kings* vi. 1. where we may obſerve Eliſha to be Maſter, as Samuel in that of Naioth afore. The like we may conceive of that 2. *Kings* xxii. 14. where Huldah the Propheteſſe is ſaid to dwell במשנה, which Jonathan tranſlateth as afore, *the houſe of learning*, our Engliſh, *the Colledge*. R. David Kimchi there, *Our Doctours of bleſſed memory ſay, That three propheſied in the dayes of Joſiah, Jeremiah in the ſtreets or villages, Zephaniah in the Synagogues, and Huldah among the women.* Solomon Jarchi upon Eſ. i. 21. *It was full of judgement, righteouſneſſe lodged in it.* ומצינו וגו׳. And we find in Peſikta thus: *R. Menahem ſonne of R. Hoſaia ſaith, There were* CDLXXX *Synagogues in Jeruſalem according to the number of the word* מלאתי *in Gematria:* That is, counting the number which the letters of it make. As who ſhould ſay, that it was irregular on purpoſe, to put them in mind how many Synagogues were in Jeruſalem when the Prophet ſpake this. And that ſo many there were in it under the ſecond Temple, is oft reported among them, and may paſſe for Hiſtoricall Truth: But to find this out of the Prophet in his time, is one of the crotchets which theſe mens brains are alwayes teeming with. In fine, if there be any expreſſe re-

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membrance of Synagogues, under Solomons Temple, in the Scripture, I ſuppoſe it muſt be that, Pſal. lxxvii. 8. *They have burnt up all the Synagogues of God in the land.* and afore, verſ. 4. *Thine enemies rore in the midſt of thy Congregations.* which is more then can be underſtood of the Temple alone, or the ſeverall buildings of it. Onely the doubt is, to what time the meaning of this Pſalm is to be related, and when it might be penned, becauſe Junius hath been bold to referre it to Antiochus Epiphanes his time. But the conſtant Tradition of the Jews ſeemeth to have obteined the credit of Hiſtoricall Truth, that the Scripture was ſigned in Ezra's time: And the end of Malachi (whom the Jews will have to be Ezra) ſeemeth to ſpeak no leſſe, iiii. 4. ſounding like the paſſage from the Old to the New Teſtament: reflecting upon the Old, when he biddeth them *remember the Law of Moſes*, and pointing at the New, when he promiſeth the *ſending of Elias before the day of the Lord came.* Beſides, it is againſt the Truth of Hiſtory, that the Temple was deſtroyed in Antiochus Epiphanes his time, which not onely this Pſalm, but divers of the ſame Title import. lxxix. 1. *O God the Heathen are come into thine inheritance, thine holy Temple have they defiled, and made Jeruſalem an heap of ſtones.* Upon the Title of this Pſalm, which is, *A Pſalm of Aſaph*, the

the Chaldee deſcanteth thus: *A ſong, by the hands of Aſaph, upon the deſolation of the Sanctuary, by the ſpirit of Propheſie he ſaid,* lxxxi. 13. *The Boar out of the wood doth waſt it, and the Wild Beaſt of the field doth devoure it.* Therefore I obſerve much, what we reade after the lxxii. Pſalm; *Here end the prayers of David the ſonne of Jeſſe:* and yet you ſhall find not a few under Davids name afterwards. Which ſeemeth to argue the firſt to have been a ſeverall Collection of Davids Pſalms by themſelves: Beſides which never theleſſe were found others of his, which with the reſt, belonging to other names, as Moſes, Aſaph, Heman, and others, make up the Collection that followeth. The Caſe is not much unlike in the book of Proverbs. Two Titles of *Solomons Proverbs*, *C.* i. & x. argue two ſeverall Collections. *C.* xxv. there beginneth a third Collection of them with this Title, *Theſe are alſo Proverbs of Solomon, which the men of Hezekiah King of Judah copied out.* But that this Collection laſteth to the end of the book, meeting with a Title ſo diſputable, *C.* xxx. who ſhall aſſure us? Since then after the lxxii. Pſalm, where we reade, *Here end the prayers of David ſonne of Jeſſe*, there follow a conſiderable number under the name of Aſaph, why ſhould we doubt him to be writer of them, more then David of his? Or that he, that was a Prophet, as

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ſhall be ſaid, foreſaw in them the deſtruction of Jeruſalem by Nebuchadnezzar and the Chaldeans? If there can yet be queſtion who penned the Pſalm, it is quite extinguiſhed by the Text of 2. *Chron.* xxix. 30. where Ezekiah commandeth the Levites to praiſe God *in the words of David and Aſaph*: And therefore the Scripture ſpeaketh of Synagogues during Solomons Temple: But with ſuch obſcure remembrance, that it cannot be thought, they could afford the body of that people means to aſſemble for the Service of God. One doubt there is yet behind, as concerning this *Grace:* to what purpoſe the diſciples of the Prophets ſtudied for that Grace, which was onely in the power of the Holy Ghoſt to beſtow, being farre from us to believe, as ſome Mahumetane Philoſophers are ſaid to do, That it is to be compaſſed with humane indevours: which if they aimed not towards that purpoſe, why then are they called *ſonnes*, that is Diſciples, *of the Prophets*, as the Chaldee of Jonathan alwayes tranſlateth it? Why do we ſee, that for the moſt part, in Scripture, thoſe perſons that were brought up to it, were indued with the Grace? It was in the power of God, no doubt, to beſtow it where he pleaſed: nevertheleſſe, ſo it was found, that for the moſt part he did beſtow it, where mens manners were ſuitable, where mens courſes were ap-

plied to it: (To ſay nothing here of thoſe diſpoſitions of nature and fortune which the Ebrew Doctours require) this is to be ſeen in the place alledged 1. *Sam.* x. 11. And the Proverb that did riſe upon Sauls propheſying, *Is Saul alſo among the Prophets?* For had it not been unuſuall, that perſons never bred to any ſuch courſe, ſhould be inveſted with the Spirit on the ſudden, it had not been ſo great a marvell, as to cauſe and occaſion the Proverb: On the other ſide, to ſhew how it cometh to paſſe, it followeth there, *And one of the ſame place anſwered and ſaid, But who is their father?* To ſay, that ſeeing theſe children of the Prophets, that is, Diſciples, had God to their Father, to teach them by his Spirit, it was no marvell to ſee a man grown a Prophet without help of other Maſters. Which is the caſe that Amos expreſſeth vii. 14. *I was no Prophet, nor Prophets ſonne, but an heardſman, and gatherer of Sycomore fruit, And the Lord took me, as I followed the flock, and the Lord ſaid unto me, Go, Propheſie unto my people Iſrael.* Now; the ſtudy that diſpoſed men to this Grace, was, without doubt, that of the Law of Moſes: in that all converſed, and ſpent their time, that pretended, though ſome atteined the Gift of Gods Grace, others ſtayed at that knowledge, which by humane indevours they could compaſſe: Whereupon that which is called

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in the places of Samuel aforeſaid *a company of Prophets*, is by Jonathan tranſlated in the Chaldee סיעת ספריא *A pack of Scribes.* A difference remarkable in that Tranſlation, which it maketh, in rendring the word PROPHETS: for when he conceiveth the ſpeech is of ſuch as had the Grace, he tranſlateth it נביאיא *Prophets*: when he extendeth it to thoſe that did but pretend, he termeth it divers times, *Scribes*, and *Doctours*. Jer.xxvi. 16. *Then ſaid the Princes and all the people unto the Prieſts, and to the Prophets*: Jon. לספריא, *to the Scribes.* Jer.xxix.1. *Theſe are the words of the letter that Jeremiah the Prophet ſent from Jeruſalem unto the Prieſts, and to the Prophets.* Jon. לספריא, *to the Scribes.* And again, verſ. 15. *Becauſe ye have ſaid the Lord hath raiſed us up Prophets in Babylon.* Jon. מלפין *Doctours.* When the Scripture ſpeaketh plainly of falſe Prophets, then he is wont to adde in tranſlating, FALSE *Prophets*. This we ſhall ſee to be the beginning of thoſe that are called *Scribes* in the Goſpel, which among the Jews are called WISEMEN otherwiſe, when the Grace of Propheſie had ceaſed among that people. And to this purpoſe it is worth the noting which R. Moſes Maimoni among others of their Doctours, delivereth of Baruch the Scribe, the ſonne of Neriah, *in Moreh Nebochim* ii. 32. that his complaint ſpecified, Jer.xlv.3. *Woe is me now, for the Lord hath*

added grief to my ſorrow, I fainted in my mourning, and find no reſt: was upon this occaſion, that having run his beſt courſe, under Jeremy, for the purpoſe, the Lord in the end refuſed him the Grace of a Prophet, which he aimed at. For ſure the anſwer the Lord giveth is very ſuitable: as it followeth, *Behold, that which I have built, will I pull down, and that which I have planted, will I pluck up, even this whole land, and ſeekeſt thou great things for thy ſelf?* To ſay, that in the time of publick wrath, it was more fit for him to ſeek deliverance, then eminence; which is his reward, as it followeth, *Behold, I will bring evil upon all fleſh, ſaith the Lord, but thy life will I give unto thee for a prey, in all places whither thou goeſt.* Now it is to be obſerved, that the Originall word, which we tranſlate *propheſying*, is of ſo large a meaning, that it conteineth whatſoever that Grace inableth, or that office requireth a man to do. For, how is it ſaid, *Ecclus.* xlviii. 13. that Elizeus his body PROPHESIED, becauſe of the miracle wrought by his bones after his death, but becauſe it was alwayes expected at Prophets hands to do miracles? As our Lord is called *a Prophet mighty in word and deed*, Luke xxiiii. 19. It is then no marvell, that Prophets ſhould be inſpired by the Holy Ghoſt to ſet forth the praiſes of God, or that their Miniſtery ſhould be required in that work.

1. *Sam.*

1. *Sam.* x. 10. we reade of Saul and his ſervant. 1. *Sam.* xix. 20. we reade of his meſſengers, thus; *And Saul ſent meſſengers to take David: and when they ſaw the company of the Prophets propheſying, and Samuel ſtanding as appointed over them, the Spirit of the Lord was upon the Meſſengers of Saul, and they alſo Propheſied.* In the Greek, that which is in the Ebrue להקת הנביים, or in the other place, — חבל הנביים, *A band of Prophets*, or *a congregation of Prophets*, is rendred χορὸς τῶν προφητῶν, and ἐκκλησία, and Propheſying, is by Jonathan turned משבחין, that is, *praiſing or ſinging:* They found them ſinging the praiſes of God, under Samuel, Maſter of the Quire, and they, when it came to their turn, ſung that which they were inſpired with: as the Apoſtle, 1. Cor. xiiii. 26. *When you come together, every one of you hath a Pſalm:* Thus Exod. xv. 21. *Miriam the* PROPHETESSE, *the ſiſter of Aaron took a Timbrel in her hand, and all the women went out after her with Timbrels and Danſes, and ſhe anſwered them ſaying:* in the Greek it is, ᾠδὴ ἐξῆρχεν αὐτοῖς, ſhe led them the ſong, which ſhe had compoſed, as being a PROPHETESSE. Or ſhe ſung that which Moſes had compoſed by the Holy Ghoſt afore, for her beginning is, *Sing unto the Lord, for he hath triumphed glorioufly, the Horſe and his Rider hath he caſt into the Sea:* which is that of Moſes. Again we reade 1. Chron. xxv. 3.

Moreover, David and the Captains of the Hoſt, ſeparated to the ſervice, of the ſonnes of Aſaph, and of Heman, and of Iduthun, who ſhould PROPHESIE, *with Harps, with Pſalteries, and with Cymbals.* and verſ. v. *All theſe were the ſonnes of Heman the Kings* SEER *in the words of God, to lift up the horn.* In the firſt place, the Greek hath it ὑποφητεύοντες, *ſpeaking*, that is, the praiſe of God; in the other, οἱ ἀναχρεόμενοι τῷ Κυρίῳ, *that ſtruck up to the Lord.* But there muſt be a reaſon why the praiſes of God is called PROPHESYING, and SEERS, that ſend them forth. And what is that but this, becauſe the Spirit of God indited Pſalms to the heads mentioned here, with whom the reſt joyned in ſinging them to the Lord? R. David Kimchi there, היו בני אסף וגו׳, *The ſonnes of Aſaph played upon Inſtruments, and ſang, and the Holy Spirit reſted upon Aſaph, and he ſung with his voice to the noiſe of the harps. So Heman and Iduthun were all Prophets with Inſtruments of Song: For the book of Pſalms was written by the Holy Ghoſt, and there are in it Propheſies of the Captivity and Deliverance.* Here you ſee, that Aſaph and the reſt were Prophets inſpired by the Holy Ghoſt, ſo that it can be no marvell to find Propheſies under their name in the Pſalms, as was ſaid: Beſides, their children alſo and ſcholars are ſaid to *Propheſie* in ſinging the praiſes of God which they were inſpired with. A thing to be

be obſerved towards that which ſhall follow. Further, that Prophets inſtructed the people in the Law, at their Aſſemblies for that purpoſe, in the Temple or elſewhere, there is enough to argue out of Scripture. Abenezra upon Exod. xx. 8. ומנהג וגו׳, *And it was the faſhion of the Iſraelites, cloſe upon the Sabbath, to go unto the Prophets: As it is ſaid,* 2. Kings iiii. 22. WHEREFORE WILT THOU GO TO HIM TO DAY? IT IS NEITHER NEW MOON, NOR SABBATH. R. Levi ben Gerſon upon that place, נראה כי וגו׳, *It ſeemeth that in thoſe dayes, they uſed to go before the great* (wiſe) *men, and they inſtructed them in the way they ſhould go, and the things they ſhould do.* Neither is this Expoſition the apprehenſion of theſe later Doctours: Manaſſeh ben Iſrael the now Rabbi at Amſterdam hath quoted it to us from the Talmudiſts: Gem. Succoth, *C.* 2. *Concil. in Exod. Quæſt.* 35. To the ſame purpoſe belongeth that of the Talmudiſts alledged from David Kimchi, that Jeremiah propheſied in the Villages, Zephaniah in the Synagogues, and Huldah amongſt the women. The ſame D. Kimchi upon 2. *Kings* ii. 3. telleth us that the reaſon and purpoſe of thoſe Colledges of Prophets there remembred, was to reprove the Iſraelites through thoſe Cities. In Pſal. lxxiii. 16, 17. *When I thought to know this, it was too painfull for me, untill I went into the*

Sanctuary of God,, then understood I their end. Abenezra there, ושעם מקדשי אל וגו, *and the meaning of the Sanctuary of God, is, Because there were the Priests of account, and the* WISEMEN *of Israel, and they revealed this secret.* And Eccles. v. 1. *Keep thy feet when thou goest to the house of God, and be more ready to heare, then to give the sacrifice of fools: for they consider not that they do evil.* The Chaldee Paraphrase thus descanteth upon these words, אנת בר נשא וגו, *Thou sonne of man, keep thy feet when thou goest into the Sanctuary of God to pray, that thou goest not thither full of sinnes, before thou dost repent, and apply thine eare to receive instruction of the Law from the Priests and* WISEMEN: *and be not as fools that offer Sacrifice upon their sinnes, and repent not of their evil works, that stick in their hands, and it is not accepted, neither know they how to do good or evil about them.* Here you have the meaning of these Scriptures expressed, by conjecture, taken from the practice of aftertimes better known: But WISEMEN joyned here with Priests, are they which Jonathan called *Scribes* afore, as shall be said, and such Priests they were that did this office. It is to be believed that it was no lesse the office of Prophets, to conceive prayers in behalf of the Congregation at their Assemblies, though we find no such expresse conjecture in Scriptures of the Old Testament.

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When people reſorted to the Prophets, when they taught them the Law, as was ſaid; ſhall we believe they had not publick prayers at thoſe Aſſemblies? or ſhall we believe that it was not miniſtred by the Prophet to whom they reſorted? eſpecially ſeeing it appeareth many wayes, that it was the Office of Prophets to pray for the neceſſities of the people; as men moſt familiar with God, and ſo moſt like to prevail. And the Prophets of Baal, 1. Kings xviii. 26. *called upon the name of Baal from morning till noon*, which in verſ. 29. is thus ſaid: *And it came to paſſe when mid-day was paſt, and they* PROPHESIED *till the offering of the evening Sacrifice*. Here their prayers to their god, is called *Propheſying*, as a part of the Prophets office, which Elias doth afterwards. And Samuel, 1. Sam. xii. 23. *As for me, God forbid that I ſhould ſinne againſt the Lord in ceaſing to pray for you: but I will teach you the good and the right way*. Joyning together the parts of his Office, Teaching and Praying. Laſt, The King of Iſrael, 2. Kings vi. 30. *God do ſo and more alſo to me, if the head of Eliſha the ſonne of Shaphat ſhall ſtand on him this day:* As he whoſe Office it was to remove the wrath of God by his prayers, and did not. If theſe conſequences ſeem not to ſpeak home to the miniſtring of the Service of God by prayer, at their religious Aſſemblies, compare that which hath been

been ſaid with that which followeth, concerning the Prophets of the New Teſtament, and the things that have been ſaid, will no doubt appear unqueſtionable.

Chap. III.

The Profeſsion of Scribes, that ſucceeded the Prophets. Wiſemen of the Jews were the learned ſort of Scribes. Scribes of all the three Sects. They taught in Synagogues. Who were Lawyers. Who ſate in their Courts, and of their Diſciples. The manner of their ſitting in Schools and Synagogues. How they ſate in Feaſting. Of the Elders of Synagogues. Who among them received Impoſition of Hands.

THat the chief, if not the onely knowledge, to which men of learning were bred among the people of God from the beginning, was that of the Law, and afterwards of the other Scriptures, the name of *Scribes* is evidence enough: Whoſe profeſſion Epiphanius thus deſcribeth, Οἱπινες ἦσαν δευτερωταὶ τῦ νόμε, ὡς γραμματικὴν τινα ἐπιστήμην ὑφηγέμενοι: τὰ ἄλλα πράσσοντες τῶν Ἰουδαίων: *Theſe*, ſaith he, *were men that repeated the Law, teaching a kind of Grammaticall knowledge: in other things practicing the faſhions of the Jews.* And Abarbinel in the words alledged afore, hath expreſſed three particulars concerning the Law, wherein the

the Jews were inſtructed upon the Sabbaths: קבלת דבריה עם פירושיה ודקדוקיה. The firſt concerneth no more then the very words, and the ordinary reading of them, as it was delivered, and as the people received it: and by this continuall hearing the Law, the people came to be ſo cunning in it, as Joſephus profeſſeth, in the place afore named: Ημῶν δὲ ὁντινῦν εἴ τις ἔροιτο τοὺ νόμους, ῥᾷον ἂν εἴποι πάντα, ἢ τὸνομα τὸ ἑαυτῦ. τοιγαρῦν ἀπὸ τῆς πρώτης ἐυδὺς αἰσθήσεως αὐτοὺ ἐκμανθάνοντες, ἔχομεν ἐν ταῖς ψυχαῖς ἐγκεχαραγμένους. *But if a man aſk any of us, concerning the Laws, he will tell every thing readier then his own name: for learning them ſtraight as ſoon as we come to knowledge, we keep them imprinted in our minds.* The third thing which he calleth דקדוקיה, concerneth the Grammaticall niceties in reading the words of the Law, the knowledge whereof Epiphanius ſaith the Scribes did profeſſe. This is the reaſon that it is recorded for the commendation of Eſdras, Eſd. i. 6. *That he was a ready Scribe in the Law of Moſes.* As in the third book of *Ezra, cap.* 8. for the ſame cauſe he is called ἀναγνώστης τῦ νόμε τῦ Θεῦ, *A Reader in the Law of God*, who is called a *Scribe of the Law of God* elſewhere. And that is the reaſon of the language which our Lord uſeth to the Scribe, *What is written in the Law? how* READEST *thou?* Luke x. 26. For as it is true, that the vowels which the letters muſt be ſounded with,

with, are not diſtinguiſhed in the Subſtance of that Language: So it is moſt certain, that the way of reading, was not at the firſt delivered to that people, in that method of generall Rules, which ſince hath been invented, but was taught and received by particular Tradition, and continued by remembrance and practice. Whereupon it is evident, what difference of ſounds may be faſtned upon the ſame characters of letters, if it be but from that moſt ancient Tranſlation of the Bible in Greek, commonly aſcribed to ſeventy Elders of Iſrael. The ſubſtance whereof ſtill remaining (whatſoever alterations may have been made) is ſufficient to ſhew, how much difference there was between the reading which they followed, and that which we now uſe. And by conſequence, how much it concerned the true meaning of the Law, to have learned the true reading of it, which the Jews, whoſe reading we follow, pretend to have received from Eſdras, and the men of learning in his time, whom they call *the men of the Grand Synagogue*. But the endleſſe niceties and curious obſervances, where with the reading, which we now deſervedly uſe, is delivered unto us, is ſufficient to demonſtrate that which I was ſaying afore, that from the beginning, the certain manner of reading was delivered by particular obſervance, and in time became

reduced

reduced unto that generall method, which now we uſe, with ſuch unſpeakable ſpeed and advantage. Thus, all that made profeſſion of book-learning among that people, are called *Scribes*; though it ſeemeth, ſome that injoyed the ſtyle, went no further then writing and reading. And ſuch as theſe they were, that taught little children afterwards among the Jews, of whoſe Office we find Rules in Maimoni, *Talmud Torah. cap.* 11. And the Jewiſh Doctours imagine, that Jacob propheſied, that moſt of theſe ſhould be of the Tribe of Simeon, when he ſaid, Gen. xlix. 7. *I will divide them in Jacob and ſcatter them in Iſrael.* And the Commentaries under S. Ambroſe his name, expound the Office of thoſe Doctours, of whom S. Paul ſpeaketh, 1. *Cor.* xii. 28. in theſe words, *Illos dicit Doctores, qui in Eccleſia literis & lectionibus retinendis pueros imbuebant, more Synagogæ, quia traditio illorum ad nos tranſitum fecit: He ſpeaketh of thoſe Teachers in the Church, which inſtructed children in reading and reteining their leſſons, after the faſhion of the Synagogue, for their Tradition hath paſſed over to us.* How well he hath deciphered the Office of Doctours in the Apoſtle, we ſhall ſee afterwards; but that which he ſaith, of the faſhion of teaching children to reade, and ſay over leſſons of the Scripture, which the Church learned from the Synagogue, is that

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buſineſſe of leſſe learned Scribes, whereof we ſpeak. For there was a further degree of knowledge, conſiſting in the expoſition of the Law, which is the third particular remaining, expreſſed in Abarbinels words, in the ſecond place, and thoſe which came to this pitch, as they were ſtill Scribes, which is the name common to all men of learning among that people, ſo they were counted WISEMEN beſides, in regard of the knowledge of the Law they profeſſed, which was the wiſdome of that people, according to *Deut.*iiii.6. Thus you ſhall find Scribes and Wiſemen joyned together in the New Teſtament: Matth. xxiii. 34. *Behold I ſend unto you Prophets, and Wiſemen, and Scribes:* And 1. Cor. i. 20. *Where is the Wiſe? Where is the Scribe? Where is the diſputer of this world?* And for this cauſe it is, that the Diſciples of the Prophets are tranſlated *Scribes* in Jonathan, as was ſaid afore: And the ſame are the WISEMEN which taught the Law of God in the Temple: which we alſo reade of Ezra the Scribe, vii. 10. *For Ezra had prepared his heart to ſeek the Law of the Lord, and to do, and to teach in Iſrael Statutes and Judgements.* Whether they were Prieſts, and Levites, or whether they were others, that were bred from their youth to the knowledge of the Law and Scriptures, theſe were the men, and no other but theſe, that were indif-

indifferently aſſumed to ſit in all Courts of Judgement of that people, and to teach in their Schools and Synagogues. You heard afore ſome ſlight remembrance of places of learning, where Companies of Prophets had their reſidence, ſome ſuſpicion of Synagogues, where that people aſſembled, not for that Ceremoniall worſhip which was confined to the Temple, but for the Morall and Spirituall Service of God, according to the light of that time, during the time of Solomons Temple. But after the return from Babylon, Schools and Synagogues, for certain, were multiplied all over the Countrey; and the effect of it was, without doubt, of unſpeakable benefit. Men of learning have thought it ſtrange, and inquired what the reaſon might be, that this people, before their Captivity, when they had the Prophets to teach and admoniſh them, ſtill from time to time ſhould fall away from God to the worſhip of Idoles: whereas after their return, though there were no more Prophets, nor miracles wrought, nevertheleſſe they continued conſtant in the Service of one God, however the ſervice and knowledge of him were corrupted. To my underſtanding this one reaſon goeth farre in giving account of it; becauſe where Aſſemblies were held, where the Law was read and taught, where the Service of God was exerciſed, that is,

where

where there were Synagogues, there was the moſt powerfull means to hold them conſtant to that which they profeſſed. But on the other ſide, we ſee what a great evil ſprung among them in ſtead of it, diverſities of opinions, ſects and diviſions, among them which held all conſtant to one Law, whereof the Learned profeſſed the Knowledge. The chief whereof were thoſe of the Sadducees and Phariſees which the Goſpel remembreth; and which are remembred here, to ſhew, that they took not upon them the Teaching of the Law, but as they were Scribes, as well as Phariſees or Sadducees: the name of *Scribes* importing the learning of the Law to which they were bred, the name of *Phariſees* and *Sadduces*, the ſect and manner of life they profeſſed, according to the opinions thoſe orders maintained. So that as nothing hindereth him that hath profeſſed ſome Monaſticall Order, to procee in the Degrees of the Schools, no more inconvenience is it, to take the ſame men, both for Scribes, and alſo for Phariſees and Sadduces. *The Scribes and Phariſees ſit in Moſes Chair*, ſaith our Lord, *Matth.* xxiii. 2. the difference is made, becauſe many were Scribes that were not Phariſees, as alſo many Phariſees that were no Scribes: as in thoſe words which Sigonius hath produced out of the life of James ſonne of Zebedee, *Joſias*

unus

unus è SCRIBIS PHARISÆORUM, *misit funem in collum Apostoli : Josias a* SCRIBE, ONE OF THE PHARISEES, *put a rope upon the Apostles neck.* Gamaliel, of whom we reade in the Scripture for S. Pauls Master, is called there a *Pharisee* ; and that he was a Scribe for his learning, there can be no doubt. And when it is said, Acts xxiii. 9. *The Scribes that were of the Pharisees part*, it is plain that there were also Scribes of the Sadduces : which seem to have carried more credit after our Lords death, under another High Priest, then when he was alive. For when it is said, Acts v. 17. *Then the High Priest rose up, and all that were with him, which is the sect of the Sadduces, and were filled with indignation*, it may be observed that afore, iiii. 2. we reade thus, *And as they spake unto the people, the Priests and Captain of the Temple, and the Sadduces came upon them*, which same faction is thus specified vers. 5. *And it came to passe on the morrow that their Rulers and Elders, and Scribes were gathered together at Jerusalem* ; out of which as it is to be presumed that the faction of the Sadduces, cherished by the High Priest, had then the stroke, (whereupon the Apostles preaching then the Resurrection of our Lord, found some advantage in Gamaliel, and S. Paul afterwards in the Pharisees) so there is necessity to think, the same were Scribes and Sad-

duces both, which dealt in theſe matters. And for the third ſect of the Eſſenes, there is no doubt, but the learned of them alſo were counted in the number of the Scribes; ſeeing we know that they taught the Law in their own Synagogues, as ſhall be ſaid. But of thoſe that are called in the Goſpel *Lawyers*, there is queſtion among men of learning, what might be the difference between them and Scribes, whoſe Profeſſion was the Law of Moſes, and the Expoſition of it. For when our Lord ſaith unto them, Luke xi. 46. *Wo unto you alſo Lawyers*, having ſaid the like afore to the Scribes, it is plain, that he might ſpeak to Scribes and not to Lawyers, and yet the Profeſſion of Scribes being the Law of Moſes, and the Expoſition of it, it is ſtrange there ſhould be Lawyers which were no Scribes. And therefore my reſolution muſt be, that they ceaſe not to be Scribes which are called Lawyers, but as they own that ſtyle for their Profeſſion of Learning, ſo is the other due for the Priviledge they have in it: which ſeemeth to have been among them, whatſoever was then conferred by Impoſition of hands, which made them Rabbies or Doctours of the Law that had it: Maimoni, *in Sanedrin. C.* iiii. *num.* 2. And therefore when Gamaliel, *Acts* ii. 34. is called νομοδιδάσκαλος, it is the ſame that νομικὸς or διδάσκαλος, or *Rabbi* alone. For hereupon you ſhall

ſhall obſerve the words that he uſeth, Luke xx. 45. *Then anſwered one of the* LAVVYERS *and ſaid unto him, Maſter, in thus ſaying thou reprocheſt us alſo:* to ſhew, that they were ſtill of a better rank then the reſt, and ſhould take it worſe to be found fault with; which is here verified, by the Priviledge which they of all other Scribes were inveſted with. For to ſhew in how great eſteem was this Profeſſion among that people, be it here obſerved, that no man was capable, at leaſt of ſitting in their Courts of Judgement, but thoſe that were bred to this kind of knowledge. I ſpeak not here of the free times of that Common-wealth, under their own Laws and Governours: Then, it is reaſon to think, that the Princes of Iſrael, and nobleſt perſons, were placed in the Grand Court of lxxi. at Jeruſalem, with the Chief Prieſts, and Prophets, or their Succeſſours, the greateſt of the Scribes to aſſiſt them in the knowledge of the Law. It is obſerved of late, that Joſephus maketh the middle Court of xxiii. to conſiſt but of vii. with two aſſiſtants to each of them, of the tribe of Levi, to wit, for the knowledge of the Law; which came near the number of xxiii. The deſcription that followeth derived from their Ancient Doctours, ſeemeth to concern the times when the freedome of the people was abated, and that great Court reduced, from go-

verning the State, to judge the greateſt of thoſe matters wherein they were left to their own Laws. Which fitteth the preſent purpoſe nevertheleſſe. Becauſe from it we ſhall perceive the imployment of their Scribes, together with the faſhion of their Conſiſtories, and of their Synagogues in conſequence, whereupon that which is to follow dependeth. R. Moſes in Sanedrin. C. ii. num. 1. *They place not in any Sanedrin, great or little, but* WISEMEN; *men abounding in knowledge of the Law, men of large knowledge in other Sciences:* And ſtraight afterwards, *They place not in the Sanedrin but Prieſts and Levites, and Iſraelites of birth, fit to be of Alliance to the Prieſthood, as it is ſaid, Numb.* xi. 16. AND THEY SHALL STAND THERE WITH THEE: *of men like thee, in wiſdome, and godlineſſe, and birth. And it is a precept, that there be Prieſts and Levites of the Great Sanedrin, as it is ſaid, Deut.* xvii. 9. AND THOU SHALT COME UNTO THE PRIESTS THE LEVITES. *But if none be found, though there be none but Iſraelites, it is allowable.* Iſraelites of birth, were not aſſumed for their birth: for the Prieſts and Levites, that were counted among them of beſt birth, ſate not there, unleſſe their learning were anſwerable: The High Prieſt himſelf, unleſſe he were fit for his wiſdome, had no place in the Sanedrin of Seventy one in Jeruſalem, as it followeth ſtraight afterwards.

wards. Now the manner of breeding here requisite is to be understood, from the description of the second Court, of three and twenty, which he maketh in the first Chapter there afore. Num. 6. דיין הגדול וגו׳, *The Judge that is of greatest wisdome among them, is Head over them, the rest sit in a round, as it were a half Circle, that the Head may see them all.* And again, Numb. 7. *Before every Sanedrin they place three ranks of Disciples of Wisemen, three and twenty in every rank: the first near the Judges; the second lower then that; the third lower then the second: and in every rank they sit according to their degree in Wisdome.* Out of these as need requireth, they assume the next in rank to assist in Judgement, when the Bench is not complete, by Imposition of Hands, as it followeth there, because finable Causes, that belonged to this middle Court, were not judged but by Masters made by Imposition of hands. But the lowest of their Courts was thus: Cap. 1. num. 6. *In Cities of lesse then sixscore Families, they place* THREE *Judges, as in no Court lesse then three, that it may have more and lesse if they chance to be divided in a Cause. When there are not in a City two Great Wisemen, one fit to teach and decide, in all the Law, the other that can understand and dispute,* (ask and answer) *they place no Sanedrin in it, though it have two thousand of Israel: where there are these two, one to understand, and*

one to ſpeak, it is a Sanedrin : where there are three, it is mean : where foure, whereof three can ſpeak, that is a Sanedrin of Wiſdome : For as you have it there afterwards, C. ii. num. ult. אף על פי וגו, *Though a Court of three be a full Court, it is commendable whenſoever there are more, and better that a Cauſe be decided by eleven then by ten; and it is requiſite that all that ſit in the Court be Diſciples of the* WISE, *and fitting.* So, though this Court, reaching but to money matters, require not Impoſition of hands, yet you ſee what qualities it requireth, in two that are neceſſary, and in all that may fit in it. And thus it appeareth how that is verified in particular, which was generally affirmed afore, That none could come to ſit in any of their Courts of Juſtice, but their Scribes, but their Wiſe, but the Diſciples of Wiſe, but thoſe that were bred to the knowledge of the Law. But it concerneth my purpoſe to obſerve further, in that deſcription of the middle Court, the three ranks of Diſciples that ſate beneath the Judges by degrees, according to their knowledge, becauſe the like order took place at their religious Aſſemblies in the Synagogues, the people ſitting flat on the floores. S. Ambroſe upon the words of the Apoſtle, 1. Cor. xiiii. 29, 30. *Let the Prophets ſpeak two or three, and let the other judge; If it be revealed to another as he* SITTETH, *let the firſt*

hold

hold his peace. Traditio Synagogæ est, quam nos vult sectari: --- ut sedentes disputent: Seniores dignitate in Cathedris, sequentes in subselliis, noviſsimi in pavimento super mattas. It is a Tradition or custome of the Synagogue which he would have us to follow; to dispute sitting: The Eldest in dignity in Chairs, the next upon Benches, the last upon matted floores. To this purpose speak those words alledged to us from the Talmudists, Gem. Horaioth. C. iii. 13. הֵיכָן כשהנשיא וגו׳, *Our Masters say, When the Prince cometh in* (that is, the Head of the High Court of seventy one) *all the people stand up to him, and sit not down till he bid them: when the Father of the Court cometh in* (that is, his mate) *they make him two ranks, one on this side, another on that, and sit not down till he is set: when the Wiseman cometh in* (that is, the next, that alwayes sate on the left hand to the Prince) *one standeth up, and one sitteth still. Disciples of the Wise, and their Children, when the people want them, step over the heads of the people, though it is an imputation for a Disciple of the Wise to come in last. If he go out for his necessities, he cometh in, and sitteth down in his place. Sonnes of Disciples of the Wise that are deputed Pastors of the Synagogue, when they have understanding to learn, come in and sit before their fathers, with their backs to the people: while they have not, they come in and sit behind their fathers, with their faces to the people. R. E-*

leazar, ſonne of R. Sadock, ſaid, At Feaſts alſo they ſet them each beſide their Fathers. Here you ſee, how the Elders ſate in a Round in the face of the people, ſitting before them upon the floore. The manner whereof in the Synagogue is thus further expreſſed in Maimoni, *Tephillah ubircath Cohenim, cap.* xi. 4. for having told us, that in every Synagogue, in the Quarter towards which they pray, looking to the Temple, they build a place, which they call therefore the *Hecall,* where they lay a Copy of the Law, and ſet the Ark, out of which they take the book of the Law which they reade in the Synagogue, with the back to this Hecall, and the face to the people, he purſueth it thus: Num. 4. *How ſit the people in the Synagogue? The Elders ſit with their faces towards the people, and their backs towards the Hecall, and all the people ſit rank before rank, the face of every rank toward the back of the rank before it, ſo the faces of all the people are towards the Sanctuary, and towards the Elders, and towards the Ark, and when the Miniſter of the Synagogue ſtandeth up to prayer, he ſtandeth on the ground before the Ark, with his face to the Sanctuary, as the reſt of the people.* And for that which S. Ambroſe ſaith of matted floores, it followeth there, num. 5. *They uſe reſpect in the Synagogues and Schools, and ſweep them, and floore them, And the Iſraelites in Spain and the Weſt, and in Shinar,*

Shinar, and the land of Comelineſſe, they uſe to ſet up lights in the Synagogues, and floore them with MATS, *to ſit upon, but in the land of Edom* (the Romane Empire) *they ſit upon ſeats.* Thus is the meaning of that in the Pſalm cvii. 32. brought into their practice, when he ſaith, *Let them exalt him alſo in the Congregation of the people, and praiſe him in the* SEAT *of the Elders.* The Chaldee; *Exalt him in the Synagogue of the people of Iſrael, and praiſe him in the Sanedrin* (or Seat) *of* WISEMEN. R. Sol. Jarchi there, וצריך וגו׳, *And it is requiſite to confeſſe him before ten, whereof two are the ſtrength of our Maſters*: that is, ſuch two, as were requiſite afore to make a Sanedrin according to R. Moſes. For their Rule is, that thoſe, whom this Pſalm mentioneth, give publick thanks, that is, in a Synagogue, that is of ten, where there are two WISEMEN, which therefore are counted a Sanedrin, of which they expound the words of the Pſalm, *The ſeat of the Elders.* True it is, you ſhall find divers ſayings of the Ebrew Doctours wherein the Diſciples of the Wiſe are deſcribed ſitting on the floore at the feet of their Maſters, and not upon ſeats of a lower rank; and ſo was S. Paul, Acts xxii. 3. *brought up at the feet of Gamaliel.* But that, it ſhould ſeem, is to be underſtood, of Maſters ſitting alone among their Scholars, by that which we reade of it, in Maimoni, Talmud Torah.

C. iii. num. 2. כיצד מלמדין וגו׳, *How do they teach? the Maſter ſitteth in the head, and the Scholars in a* ROUND *afore him like a Crown, that they may all ſee the Maſter, and heare his words. The Maſter ſitteth not in a Chair, and his Diſciples on the floore, but all on the floore or in Chairs. Formerly the Maſters ſate and the Scholars ſtood, but before the deſtruction of the ſecond Temple, all practiced it, their diſciples and themſelves ſitting.* Though in S. Paul there is ſomething particular, if we believe that which Abenezra relateth out of the Talmudiſts, upon *Nehem.* viii. 5. where we reade, *And Ezra opened the book in the ſight of all the people (for he was above all the people) and when he opened it, all the people ſtood up. It may be,* ſaith he, *they ſtood up in their place. So ſay our Maſters of bleſſed memory, from the dayes of Moſes to our Maſter Gamaliel they learned ſtanding.* Good reaſon S. Paul ſhould remember the feet of Gamaliel, and good reaſon we ſhould think his Scholars ſate at his feet, if he were the firſt that brought up the cuſtome, which Maimoni ſaith was received, before the Temple was deſtroyed, for Scholars to ſit when their Maſters read and diſcourſed: which I leave to the Maſters of the Talmud to be verified. In the mean time, the faſhion of theſe Aſſemblies, and the very poſture of thoſe that ſate there to teach, maketh that very clear which our Lord ſaith in the Go-

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ſpell, Matth. xxiii. 2. *The Scribes and Phariſees ſit in Moſes* CHAIR. And the ſame are the ſeats whereof our Lord ſpeaketh there, verſ. 6. *And love the uppermoſt rooms at Feaſts* (πρωτοκλισίας, becauſe they eat leaning) *and the chief ſeats in Synagogues* (πρωτοκαθεδρίας, becauſe they taught ſitting in Chairs, as S. Ambroſe ſaid afore.) For which purpoſe you have ſeen hitherto that the Doctours ſate with their faces to the people, that they might be ready to ſtand up when the Law was read, and from thence take the Occaſion and Argument of their ſpeech to the people. Therefore ſaith the Apoſtle, Acts xv. 21. *For Moſes hath of Old time in every City them that preach him; being read in the Synagogues every Sabbath.* And Acts xiii. 14. *Paul and Barnabas went into the Synagogue at Antiochia in Piſidia on the Sabbath, and ſate down: And after the reading of the Law and the Prophets, the Rulers of the Synagogue ſent unto them, ſaying, Ye men and brethren, if ye have any word of exhortation to the people, ſay on. Then Paul ſtood up, and beckning with his hand, ſaid.* In like ſort our Saviour, in the Synagogue at Nazareth, *Luke* iiii. 16. having read the leſſon of Eſaiah the Prophet, proceedeth to expound it. And certain it is that our Lord and his Diſciples were admitted and invited to teach in the Synagogue, upon no other reſpect, but the opinion which the world had of their

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Wiſdome and Knowledge of the Scripture, for which, they going ſo farre beyond thoſe that profeſſed it, no marvel if they were received for Doctours of it. And Philo of the Eſſenes, *lib. Omnem probum liberum eſſe.* Εἰς ἱερὰς ἀφικνέμενοι τόπους οἱ καλοῦνται Συναγωγαὶ, καθ' ἡλικίας ἐν τάξεσιν ὑπὸ πρεσβυτέροις νέοι καθέζονται, μετὰ κόσμου πρεπόντου, ἔχοντες ἀκροατικῶς. εἶτ' ὁ μὲν τὰς βίβλους ἀναγινώσκει λαβών, ἕτερος δὲ τῶν ἐμπειροτάτων, ὅσα μὴ γνώσιμα, παρελθὼν ἀναγινώσκει. *Coming to their holy places called Synagogues, they ſit down in ranks, according to years, the young under the Elders, with fit decorum, diſpoſed to heare: Then one taketh the book and readeth, another of the beſt practiced cometh afterwards, and recognizeth that which was leaſt underſtood:* that is, expoundeth it. And it ſhould ſeem by the name the Jews give their Sermons, that the Cuſtome was, for many of theſe Doctours, that ſate in the head of Synagogues, to ſpeak to the ſame purpoſe, inquiring the truth of the Scripture. For as they call the School בית המדרש, ſo they call preaching in the Synagogue, דרש, & דרשנים, Preachers, both for the reaſon, of inquiring, at theſe meetings, the meaning of the Scriptures. For which reaſon S. Paul, 1. Cor. i. 20. Πῦ σοφός; πῦ γραμματεύς; πῦ συζητητὴς τῦ αἰῶνος τύτυ; calling the ſame perſons *Wiſemen* firſt, then *Scribes*, and laſt of all, *Inquirers of this world*; that is, Jewiſh Doctours, that were ſtill inquiring among

mong themſelves the truth of the Scriptures at their meetings, and yet believed not; that ſeemeth to be the true meaning of the words. As our Saviour, *Luke* ii. 46. was found in the Temple ſitting in the midſt of the Doctours, hearing them, and asking them queſtions, which was the School where they diſputed. But this poſture of ſitting, in the Court, in the School, in the Synagogue, in Judgement, in Learning, in their Service of God, will be ſtill better underſtood, if we obſerve, that it was the faſhion of that people to ſit at meat no otherwiſe; as did alſo the Greeks and Romanes after them, eat lying, and leaning on the elbow, in a half Round, which they call *Sigma*, from the Ancient figure of that letter, which was thus, C. This is called in the Bible מסבה, in the Chaldee it is tranſlated אסתרוסתא, ſignifying the Company that were met, for the reaſon of ſitting in compaſſe. Of which the words of the Talmud alledged out of Horaioth, *Cap.* 3. are to be underſtood, where, having ſaid, That the ſonnes of diſciples of the Wiſe, before they be capable of learning, ſit at their fathers backs, in the Round whereof we ſpoke, it followeth, *R. Eleazar ſonne of R. Sadock ſaid, In Feaſts alſo they ſet them beſide their fathers*; that is, behind their places in the Round aforeſaid. And of Old time it may be obſerved, that the middle

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place, in this faſhion of ſitting, was moſt Honourable, among that people, by that of King Saul, 1. Sam. xx. 25. *And the King ſate upon his ſeat as at other times, even upon a ſeat by the wall.* Sol. Jarchi, בראש המטה אצל הקיר, *in the head of the couch next the wall.* Suppoſing them to ſit in a Round or half Circle, as was alwayes the faſhion to do, we muſt needs imagine that the back or middle of this half Circle muſt be toward the wall for all convenience. And thereupon, by the way, we have cauſe to think, that there is no miſtake, in the vulgar way of repreſenting the laſt Supper of our Lord; which the learned Jeſuite Sirmondus, *Annot. in Sidon.* 1. *Epiſt.* ii. thinketh the Painters make, when they ſet our Lord in the midſt at Table. Whereas the right order he conceiveth to be that, which he obſerved in the Moſaicall work at Capua, done by the Abbot of Caſſino, that was afterward Victor II. Pope, where our Lord ſitteth in the dexter point of the Couch, S. John leaning his head in his boſome, who by that means, might eaſily perceive S. Peter becken to him, as he ſate in the ſiniſter point of it, as chief of the Diſciples. And indeed he hath reaſon to ſay, that among the Romanes, the dexter point was moſt honourable, the ſiniſter next to it: but among the Ebrews, as hath been ſaid, it was the middle, where S. John leaning in

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our Lords bosome, might easily enough perceive S. Peter becken as he sate in the point. But in the words alledged out of Maimoni, we must now observe the condition of these Elders of the Synagogue which he saith sate in the head of the Assembly with their faces to the people. It is the Title of those chief of the Tribes, that had authority over the people in Egypt, out of whom were chosen the seventy Assistants to Moses in the Grand Consistory, as was said. It is in the Gospel the Title of those, in whom, together with the chief Priests and Scribes, the authority over that people rested, so farre as they were suffered to use their own Laws, the Grand Court of Seventy, being at that time either dissolved, or removed from Jerusalem, and abated, as the Talmudists, agreeing with Josephus, relate: for he telleth us, that they were put to death by Herod, *Antiq.* xv. ii. They tell us, that they removed from Jerusalem xl. years before the destruction of the Temple, that is, a little before our Lord death, because they would not be used as a stale to give sentence of death, beside their own Judgement; the force of their sentence consisting in their residence at Jerusalem, as they will have it: *Aboda zara, c.* i. which it is probable is to be understood, when they began to recover themselves, of the blow received under Herod. Correspondently there-

therefore, in the Synagogues of their diſperſion, under this name we muſt underſtand thoſe, by whoſe Authority the common buſineſſes of the Congregation were tranſacted, ſo farre as they had leave to uſe their own Law among the Nations; which it ſeemeth are therefore called, Acts xiii. 15. *Rulers of the Synagogue*, and were ſometimes men of Learning, Scribes, Wiſemen, Rabbies, otherwhiles not. That their Doctours in this reſpect were called *Elders*, I will uſe no other proof but that which is ordered in their Law concerning him that they call a *Rebellious Elder*, of whom Maimoni in Mamrim, cap. vii. n. 1. *A Rebellious Elder is not liable to death, till he be a* WISEMAN *that hath attained to be fit to decide, next to a Sanedrin.* And in Talmud Torah, *cap.* vii. 1. a Wiſeman, that is, an Elder excellent in wiſdome, is one of thoſe that muſt not be excommunicated in publick. On the other ſide, that ſome of theſe Elders in Synagogues were not Rabbies, it ſhall appear, by the deſcription which the ſame Rabbi maketh, of their Order, in holding the Faſt of Seven dayes, whereof he writeth in Taanioth, Cap. iiii. 2. ואחר כך וגו, *After that they put up among them an Elder that is a* WISEMAN, *themſelves ſitting: if there be no Elder that is a* WISEMAN, *they put up a Wiſeman; if neither, they ſet up ſuch an one as will ſerve, and he ſpeaketh*

speaketh words of humiliation, כפי כחו, *according to his ability, till he humble their hearts, and they repent with perfect repentance.* By which it appeareth, that Elders in their Synagogues, whose place R. Moses described us, in the head of the people, were some of the Profession of Learning, some not. These are the Elders of the Synagogues remembred of Epiphanius, *Hær.* xxx. *n.* 11. and in divers Constitutions of the Emperours, mentioning all publick Persons in Synagogues. In particular we are to observe here, that some of these Elders were wont to be deputed to make provision for the poore of the Synagogue. Which some think are the men that are called *Patres Synagogarum*, in the Constitution of Constantine the Great, *L.* iv. *Cod. Theod. de Jud. & Cælicolis.* Of these, those words the Talmud alledged out of Horaioth, *C.* iii. are to be understood: *The sonnes of Disciples of the Wise, that are deputed Pastours of the Synagogue.* For it is for no other cause but this, that they are called פרנסים, or *Pastours*, as well at this day, as of old time. Leo Modena, the now Rabbi at Venice, calleth those Deputies that provide for the poore, in his own Language, *Memumnim*, and *Parnassim*, in his little Italian Tract, *Of the Rites and Customes of the Ebrews*, P. i. C. xiv. And in divers places of R. Benjamins Itinerary we reade of divers Rabbies, whom

he calleth *Parnaſsim*, for this cauſe, not becauſe they were Preachers to the Synagogue. Thoſe that had that faculty, and undertook that charge, both he and others call *Darſhanim*. To let us underſtand, that all their Rabbies preached not in the Synagogues (for Rabbies they are all that have that ſtyle) but thoſe alone, that had the Talent of it, as the ſame Leo Modena writeth of them. *P.* 2. *C.* iii. 2. For the Jews are no flinchers from old cuſtomes. We are to obſerve further here, what Elders were made by Impoſition of hands. Maimoni in Sanedrin, C. iiii. וכיצד וגו׳. *And how is Impoſition of hands done? Not that they ſtay their hands upon the head of the Elder, but that they call him* Rabbi, *and ſay to him, Behold, thou art Ordained, and haſt licence to judge even Finable Cauſes. And they give not this Impoſition of hands, which is the Ordination of Elders to be Judges, but by three.* So that of the Miſna Sanedrin, C. i. n. 2. *Ordination of Elders is done by three*; may well be underſtood of ſuch Elders as are Ordained Judges in Finable Cauſes, becauſe the name of *Elders* is common to Judges & other Elders. True it is, there be other purpoſes reckoned by Maimoni (in the place aforeſaid) afterwards, to which they might be Ordained. But all of them concern controverſies of the Law, which their Ordination licenceth them to decide. And

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seeing it is said, That Ordination is made by styling the Person Ordained, *Rabbi*, it seemeth it belonged to none but DOCTOURS. Indeed in the Itinerary aforesaid, we reade, that in his dayes, about the year of our Lord MCLXXIII. all the Rabbies and Deacons of Synagogues of that great Resort, were appointed by him, whom they called *Head of the Exile*, at Bagdat, and came thither to him to get Imposition of hands, *p.* 73. & 74. But according to the ancient custome of that People, those that were promoted Rabbies, by Imposition of hands, were made onely in the land of Israel, that is, in all that they possessed when they came out of Egypt. *Insomuch that unlesse he that Promoted, and he that was Promoted, were both in the land of Promise, there was no Imposition of hands: If both were within the compasse of it, then might it be done by writing, if they were not present:* Maimoni in the same place. Therefore, if we believe, that all Elders of Synagogues and Deacons, (called among them חזנים, in Epiphanius, Ἀζανῖς) were made by Imposition of hands; then must it be said, that Maimoni, and others according to him, speak of no Imposition of hands but that which made Rabbies, because of the Eminence of such persons. Last of all, it is to be observed here, that in these Colledges or Benches of Elders, whereof my speech is, that governed

great and populous Synagogues, there was alſo one Head, the Chief in Learning and Authority, called in the Goſpel, in the life of the Emperour Alexander Severus, and in divers Conſtitutions of the Emperours, *The Ruler of the Synagogue*, or *Archiſynagogue*. And, as it hath been proved elſewhere, that the Biſhop and Presbyters of Chriſtian Churches, are many times compriſed in the common ſtyle of Presbyters, Προεστῶτες, *Præpoſiti, Antiſtites, Præſidents*, and the like: ſo it ſeemeth, that both the Archiſynagogue and Elders are ſignified under the ſame title, RULERS OF THE SYNAGOGUE, *at Antiochia in Piſidia*, Acts xiii. 15. And ſo was Jairus, *One of the Rulers of the Synagogue*, Mark v. 28.

CHAP. IIII.

Presbyteries of Churches, with their Biſhops, anſwerable to the Jews Conſiſtories, made with Impoſition of hands. They ſate in the Church as the other in the Synagogue: That argueth their Office of Governing the Church. And the difference of them from the people. The Elders of the people in the Africane Churches were not of this rank. What is the double Honour of Presbyters in S. Paul. The Apoſtles Rule, in diſcerning Spirituall Graces. The Proceeding and Extent of his Diſcourſe. His Catalogue of Graces and Miniſteries.

steries. How divers of them may meet in the same man. Doctours are those of the Presbyters that preached. Helps were Deacons.

WHen the Gospel of Christ was to be published to the world, the Nation of the Jews was now dispersed farre and wide, and their Synagogues and Assemblies settled in the most eminent places of the Romane Empire, as the Acts of the Apostles alone is enough to inform us. Gods singular Providence having procured their Profession, and the writings that contein it, thus to come to the knowledge of the Gentiles, to make way for the Gospel which drew near. Now the Apostles being themselves Jews by birth, and pretending to call those Congregations which they converted to the Faith, whether from Jews or Gentiles, to a Condition correspondent to that of the Jews in their banishment, that is, as the Apostle alludeth 1. *Pet.* ii. 11. to live Strangers and Pilgrimes from that Jerusalem which is above, as they were from Jerusalem upon earth, it is no marvel if the State of them which they ordained, bear a great deal of correspondence with the Synagogue. The chief point of which correspondence consisteth in those Presbyteries, upon which, as hath been proved elsewhere, they stated the Government of those Churches, which they con-

converted to the Faith. It is no marvel that the Apoſtles ordained theſe Presbyteries of Churches with Impoſition of hands, though it be more then I can affirm of thoſe Presbyteries of Synagogues. It was from the beginning a ſenſible ſigne of Gods hand ſtretched out to beſtow the Grace of the Holy Ghoſt, which was pretended to be procured by the Benediction of him that gave it. Such Graces of the Holy Ghoſt the Apoſtles profeſſed to go along with the Truth which they preached to convince all nations of it. And we ſee how it pleaſed God to make good what they profeſſed, by that abundance of Spirituall Graces mentioned by the Apoſtle. Whereas the Jews may ſeem to have confined thoſe Graces to the land of Promiſe, out of their opinion of that kingdome which they promiſe themſelves there. In regard of this Impoſition of hands, the Presbyteries of Churches may well be compared with thoſe Conſiſtories of the Jews, which were ſo ordained, as well for deciding matters of Judgement, as for teaching the Law, at ſuch time as thoſe ſame Conſiſtories, were among them, as well Schools of Learning, as Courts of Judicature. Thoſe Conſiſtories, with their Preſidents, whereof you heard afore out of Moſes Maimoni, anſwering theſe Presbyteries, and the Heads of them called *Biſhops*, which came over them, as hath been

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ſhewed, in ſucceſſion to the Apoſtles. Otherwiſe, ſetting aſide Impoſition of hands, the very pattern of theſe Presbyteries in Chriſtian Churches, is to be ſeen in thoſe Presbyteries of great and populous Synagogues under their Rulers, or Archiſynagogues, whereof hath been ſaid. To make this correſpondence further to appear, that which hath been diſcourſed, of the manner, in which theſe Conſiſtories or Elders ſate in the School or Synagogue, ſhall now be declared to have held in the Church, for the ſitting of the Biſhop and his Presbyters. The words of Ignatius, *Epiſt. ad Magneſ.* are hitherto ill read in our Copies, by which means the true ſenſe is diverted: I mean theſe wherein he ſaluteth them, Μετὰ τῦ ἀξιοπρεπεςάτε ἐπισκόπε ὑμῶν, κὴ ἀξιονίκε κὴ πνευματικῦ Στεφάνε τῦ Πρεσβυτέρε ὑμῶν, κὴ τῶν κατὰ Θεὸν διακόνων ὑμῶν. *With your Reverend Biſhop, and the victorious ſpirituall Stephen their Presbyter, and their Deacons* (or Miniſters) *according to God.* which directeth this Salutation to one Stephen a Presbyter there: But in that Old Tranſlation of theſe Epiſtles remembred elſewhere, theſe words are rendred thus: *Cum dignè decentiſsimo Epiſcopo veſtro, & dignè complexâ ſpirituali Coronâ Presbyterii veſtri, & eorum qui ſecundùm Deum diaconorum.* Whereby it appeareth, that he that made that Tranſlation read, Πνευματικῦ ςεφάνε τῦ πρεσβυτείε

πρεσβυμῶν: that is, *the ſpirituall Crown of their Presbytery*; becauſe ſitting in a half Round, in the head place of the Church, they very well reſembled the faſhion of a Crown, and are therefore called in the Conſtitutions of the Apoſtles, ii. 28. Τῆς ἐκκλησίας στέφανος, *The Crown of the Church.* There, order is taken, that the Presbyters, at the Feaſts of Love then practiced, ſhall receive a double ſhare to that of the widows, in theſe words, Τοῖς δὲ πρεσβυτέροις, ὡς ἂν κάμνωσι περὶ τὸν τῆς διδασκαλίας λόγον, διπλῆ καὶ αὐτοῖς ἀφορίζεσθω ἡ μοῖρα, εἰς χάριν τῶν τοῦ κυρίου ἀποστόλων, ὧν καὶ τὸν τόπον φυλάσσουσιν, ὡς σύμβουλοι τῆς ἐπισκόπου, καὶ τῆς ἐκκλησίας στέφανος. *As for the Presbyters, that they may take pains about the word of Doctrine, let there be a double part ſet aſide for them alſo, for the Apoſtles of our Lords ſake, whoſe place they poſſeſſe, as Counſellours to the Biſhop, and the Crown of the Church.* We are not to conceive that it muſt needs be a full Round that is called a Crown: that Conſtellation of ſtarres that is ſo called, wanteth a great deal of a Circle. I ſuppoſe, becauſe we muſt allow room to tye it behind the head, to avoid Tertullians objection, That the hinder parts of the head ſwell not. If then the Biſhop and Presbyters ſate in that figure of a half Round, which we ſaw practiced in the Jews Conſiſtories, and that in the head of the Congregation, it is for no other reaſon that they are called the *Crown of*

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the Church. Now, this fashion of their sitting is thus described in the same book, ii. 58. Κείσθω δὲ μέσος ὁ τῆς ἐπισκοπικῆς θρόνος, παρ' ἑκάτερα δὲ αὐτοῦ καθεζέσθω τὸ πρεσβυτέριον, καὶ οἱ διάκονοι παρεστάσθωσαν ἐυσταλεῖς τῆς πλείονος ἐσθῆτος, ἐοίκασι γὰρ ναύταις καὶ τοιχάρχοις· προνοία δὲ τούτων εἰς τὸ ἕτερον μέρος οἱ λαϊκοὶ καθεζέσθωσαν, μετὰ πάσης εὐτυχίας καὶ εὐταξίας· καὶ αἱ γυναῖκες, κεχωρισμένως καὶ αὗται καθεζέσθωσαν, σιωπὴν ἄγουσαι. μέσος δ' ὁ ἀναγνώστης ἐφ' ὑψηλοῦ τινος ἑστὼς ἀναγινωσκέτω. *Let the Bishops Chair stand in the midst, and let the Presbytery sit on both sides of him, and the Deacons stand by, lightned of too much apparel, for they are in the ship of the Church, like Mariners and Rulers of sides; by their direction let the people sit on the other side, with all quietnesse and good order; and let the women also sit apart, keeping silence: then let the Reader stand on high, and reade.* It is plain that he setteth here the Bishops Chair in the midst of the upper end of the Church, because he called them afore *the Crown of the Church*, and because, if the Deacons order the sides, then is the Bishop Master at the stern. In the mean time, he sitting in the midst, and the Presbyters on both hands, the Deacons must needs be conceived to stand beside them, behind the Compasse of that Round in which they sate. And thus sitting, they are said, in the Constitutions, as you had it even now, To possesse the place of our Lords Apostles. And in Ignatius, Epist. ad Magnes. Πρέπον ἐστὶν ἡμᾶς τὸν ἐπίσκοπον εἰς τόπον Θεοῦ, καὶ τοὺς πρεσβυτέρους

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εἰς τόπον συνεδρίε τῶν ἀποστόλων. *The Biſhop ſitting higheſt in place of God*, (that is, of Chriſt) *and the Presbyters in place of the Bench of Apoſtles.* And Gregory Nazianzen ſetting down the dream, wherein he ſaw himſelf ſitting as he was wont to do in the Church, deſcribeth himſelf ſitting in the midſt, and the Presbyters in Chairs on this hand and on that: to ſhew in what poſture there they ſate. This will be all ſtill more clear if we compare it with the poſture of the Clergie at celebrating the Euchariſt, deſcribed in the ſame Conſtitutions, and in him that calleth himſelf *Dionyſius the Areopagite*, Eccleſ. Hierarch. c. 3. Ὁ μὲν Ἱεροφάντης ἐν μέσῳ τοῦ θείε θυσιαστηρίε καθίσεται, περιεστᾶσι δὲ μόνοι, μετὰ τῶν ἱερέων, οἱ τῶν λειτουργῶν ἔκκριτοι. *The Biſhop ſtandeth at the midſt of the Divine Altar, and onely the chief of the Deacons ſtand about him with the Prieſts.* Conſtit. Apoſt. viii. 12. more in particular; Καὶ οἱ πρεσβύτεροι ἐν δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων σταθέντωσαν, ὡς ἂν μαθηταὶ παρεζῶτες τῷ διδασκάλῳ, δύο δὲ διάκονοι ἐξ ἑκατέρων μερῶν τοῦ θυσιαστηρίε, κατεχέτωσαν ἐξ ὑμένων λεπτῶν ῥιπίδιον, ἢ πτερῶν ταῶνος, ἢ ὀθόνης, καὶ αἴρεμα ἀποσοβείτωσαν τὰ μικρὰ τῶν ἰπταμένων ζώων, ὅπως μὴ ἐγκρίμπτωντα εἰς τὰ κύπελλα. *And let the Presbyters ſtand on his right hand on his left, like Scholars that ſtand beſide their Maſter; and let two Deacons on either ſide the Altar, hold fans of thin skins, or Peacocks feathers, or linen, to drive away the little creatures that flie about, that they light not in the Cups.*

Cups. The poſture of the Presbyters on each hand the Biſhop, and of the two Deacons, at the points of the Communion-Table, deſcribeth that Round whereof we ſpeak, in which the Biſhop and Presbyters ſate with their faces to the people, ready to riſe & ſpeak to them when time required, ready to celebrate the Euchariſt in the like poſture behind the Communion-Table: which therefore ſeemeth to have been the moſt ancient cuſtome of the Church, as, out of Jewell againſt Harding, is noted in the laſt Chapter of the Holy Table, and is like to have been the Originall reaſon of all that is obſerved there, of compaſſing the Altar, in the Greek Liturgies. This is that which Tertullian calleth *Ordinem & Conſeſſum Eccleſiæ*, Ignatius, συνέδριον, *The Order, or the Bench of the Church*, conſiſting of the Biſhop and his Presbyters, in alluſion and correſpondence to the Commonalties of the Romane Empire, governed by their annuall Magiſtrates, and a Bench of their Counſellours, called *Ordo Reipublicæ, The Order or the Bench of ſuch Commonalties.* The conſideration hereof is very forcible to convince common ſenſe of the Succeſſion of Biſhops from the Apoſtles, as the Heads of theſe Presbyteries, granting that which men of learning cannot refuſe for Hiſtoricall truth. It is found in Tertullians words, De Præſcript. Hæret. C. xxxvi. *Age jam, qui voles*

voles curiositatem meliùs exercere in negotio Salutis tuæ, percurre Ecclesias Apostolicas, apud quas ipsæ adhuc cathedræ Apostolorum suis locis præsident, apud quas ipsæ authenticæ eorum literæ recitantur, sonantes vocem & repræsentantes faciem uniuscujusque. Thou that shalt have a mind to exercise thy curiosity better, in the businesse of thy salvation, go to now, runne over the Apostolick Churches, in which the very Chairs of the Apostles govern in their places, in which their authentick writings are read, sounding the voice and representing the visage of each. He that should have denied the Books kept and used by those Churches to have been the Authenticks of the Apostles, would have been thought to disadvantage the Faith. What shall we imagine of him that denieth the very Chairs, wherein the Apostles sate in the Head of those Churches, to be possessed by their Successours as was pretended there, from whence Tertullian argueth? For when he saith, *that they sounded their voice and represented their visage*, doth he not affirm that their Epistles written to those Churches preached in their absence, as themselves did out of those Chairs in presence? I have shewed out of the Scriptures, that the Apostles exercised the Government in chief, of those Churches which they had planted Presbyteries to govern, as occasion required. The Chairs whereof Tertullian speak-

eth,

eth, were the seats of that Government, as well as Doctrine, when they were there. The Apostles had divers companions which were both their Disciples in the Doctrine, and their Coadjutours in the work of the Gospel. Of these S. Paul speaketh, Phil.iv. 3. *With Clement also, and the rest of my worke-fellows*. These, or some of these, which sometimes gave personall attendance upon the Apostles, not moving in their office but at their disposing, became afterwards settled by them upon particular Churches, which they found they could not attend so well themselves, for the government of those which were converted, and the conversion of those which were not. Thus were Timotheus and Titus placed over the Churches of Asia and Crete, just upon the time when he made account to see them no more. Thus was Mark attendant on Peter at writing his first Epistle, v. 13. who was afterward, as all agree, seated by him at Alexandria, and did the office of an Evangelist there. Clemens and Linus, companions of the Apostles, all Antiquity agreeth, were placed by them over the Church at Rome, though in what rank and condition, it agreeth not. The words of Theodoret are remarkable, where he answereth the question, Why S. Paul writ Epistles to Timotheus and Titus, none to Silas or the rest of his fellows: Καὶ φαμὲν, ὅτι τούτοις ὧν

ἦσαν

ἤδη ἐκκλησίας ἐγκεχειρικὼς, τοὺς δὲ ἄλλους εἶχε μεθ' ἑαυτοῦ.

And we ſay, ſaith he, *that he had already put Churches in the hands of theſe, the reſt he had with him.* What meaneth the Apoſtles inſtructions concerning the perpetuall government of thoſe Churches, if they had nothing to do but to plant Presbyteries there, and away? S. Paul ſendeth for Timotheus to Rome, 2. *Tim.* iiii. 9. as for Titus to Nicopolis, iii. 12. who was alſo with him at Rome, and went thence to Dalmatia, 2. *Tim.* iiii. 10. But did he mean that his inſtructions ſhould be void thenceforth, or be practiced at Epheſus, and in Crete afterwards? We cannot diſcredit Antiquity that maketh them Biſhops there, without offering violence to the tenour of the Scriptures that inforceth it. But how is Titus counted Biſhop of a Church, that is inſtructed to plant Presbyteries through the cities of Crete, i. 3. all under his own government and overſight? or how is Timotheus Biſhop of one Church of Epheſus, that is, inſtructed to govern, as well as to plant all the Presbyteries whereof the Apoſtle writeth? for all thoſe Presbyteries import Epiſcopall Churches. No otherwiſe then the Apoſtle had his Chair in all the Churches of his planting, according to Tertullian. The Apoſtles could not ſettle all things in the intended form at the beginning. So farre there is no fault in Epiphanius his words.

words. Not because they knew not what to do, but for reasons best known to themselves; because perhaps they might find it more to the purpose, to put into the hands of their own Disciples those Churches on which depended the planting and government of many more, then to set men untried over the Presbyteries of particular Churches. Is S. Mark Bishop of Alexandria the lesse, because he preached the Gospel through the Countrey under it, because he planted the government of Churches, perhaps under his own oversight for the time? Or what inconvenience is it, that S. James an Apostle, should be deputed by consent of the Apostles, to exercise that office in the parts of Palestine and Arabia, alwayes with resort to his residence at the Mother Church of Jerusalem? or that he should therefore be counted Bishop of it? In due time, even during the age of the Apostles, severall Churches had their severall Bishops, as appeareth by the Angels of the seven Churches of Asia, which from the beginning were in the compasse of Timothies charge. At first all Presbyters were Angels of Churches, according to the Apostle, 1. Cor. xi. *For this cause ought a woman to have power upon her head, because of the Angels:* (That seemeth the most naturall meaning of his words, for Tertullian in divers places of his book,

book, *De Velandis Virginibus*, intimateth one reaſon of vailing womens faces in the Church, from the ſcandall of their countenances) when Biſhops came over them, no marvel if they alone were called, the Angels of thoſe Churches. For it is acknowledged, that all Presbyters are called *Biſhops* under the Apoſtles: But when ſeverall Heads were ſet over ſeverall Churches, then Heads of Presbyteries, were onely Biſhops thenceforth. Thoſe that would have us take thoſe Angels of Churches for the Churches of thoſe Angels, rather then believe, that Epiſtles concerning thoſe Churches, were fit to be addreſſed to their Biſhops, might have corrected their miſtake out of the Scripture, that ſaith, Revel. i. 20. *The ſeven Starres are the Angels of the ſeven Churches, and the ſeven Candleſticks are the ſeven Churches.* S. Ambroſe, or whoſoever writ thoſe Commentaries, upon 1. *Cor.* xii. 28. ſaith two things: Firſt, the Apoſtles, ſpoken of there, are Biſhops; to wit, in the then ſtate of the Church: Then, having compared the Apoſtles with Prophets, he concludeth, *Et quia ab uno Deo Patre ſunt omnia, idcirco ſingulos Epiſcopos ſingulis Eccleſiis præeſſe decrevit: And becauſe all things are from one Father, God, therefore he decreed that ſeverall Biſhops ſhould be over ſeverall Churches.* In theſe two particulars he ſpeaketh my whole meaning: The Apoſtles

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were Biſhops, but not ſeverall ones of ſeverall Churches: But as there is one God over all, ſo he decreed, ſaith he, that afterwards ſeverall Biſhops ſhould be over ſeverall Churches. In the mean time, the rights reſerved to great Churches, over the leſſe, which now we ſee derived with ſo much learning from the times of the Apoſtles, is the print which remaineth of that Government and overſight of them, which at the firſt reſted in thoſe great Churches, from which they were propagated, by the Apoſtles, or by their companions. Walo Meſſalinus ſtandeth ſtiff upon S. Hieromes opinion, that there were no Biſhops, till they were appointed by the Church, to extinguiſh the ſchiſmes of Presbyteries. But Tertullians words inforce more, That the Biſhops of his time ſate in thoſe Chairs which the Apoſtles poſſeſſed for theirs. And afore, C. xxxii. *Sicut Smyrnæorum Eccleſia Polycarpum ab Joanne* CONLOCATUM. *refert. As the Church at Smyrna relateth that John* PLACED *Polycarpus*, or Inſtalled him; to wit, in the Biſhops Chair there. He thinketh that all this importeth, that Polycarpus took place of the reſt of the Presbyters, and no more. But indifferent reaſon will require him, to grant no more ſuperiority of Biſhops, then the Chair of the Apoſtles importeth. However S. Hierome reconcile his opinion, with his own

words, concerning the Presbyters of Alexandria, that from S. Marks time were wont to take one of their number, and place him on a higher ſtep, and call him *Biſhop of Alexandria*: common ſenſe will inforce, the high rank in which he ſate, to import the ſuperiority and eminence of his office, even during the Apoſtles time. The conſideration of this Order, or this Bench of the Church, ſhall give me further occaſion to reſume and averre two particulars of good conſequence in this buſineſſe. The firſt, the Extent of the Office common to the Biſhop and Presbyters; as for preaching and celebrating the Sacraments, ſo for the overſight and government of the Church, in thoſe Spirituall matters, wherein, as members of the Church, men communicate, expreſſed in all places of the Scripture wherein there is any remembrance of their Charge. Survaying thoſe paſſages of the Acts, and Epiſtles of the Apoſtles, in which the office of Presbyters is remembred, we find it every where deſcribed, as well by the overſight, or government, or care, or whatſoever you pleaſe to call it, of the Church in Spirituall matters, as by the charge of Teaching the people. Both parts aſcribed to them that bear the rank and ſtyle of Presbyters. *Acts* xx.29. 1.*Pet*.v.2. 1.*Tim*. iiii.2,5. *Titus* i.7,9. 1.*Theſſ*.v.22. True it is, that the Church is of it ſelf a mere Spirituall Com-

Common-wealth, not indued with any temporall power to inforce, by way of conſtraint, the effect of thoſe Miniſteries which they ſtand truſted with. Before the Temporall powers of the world were converted to the Faith, they came to effect by the voluntary conſent of Chriſtians: The ſame good will, that moved them to become ſuch, was enough to prevail with them to yield effect to thoſe Miniſteries, which God had provided, for the maintenance and propagation of it. It ſeemeth that the Ground of the preſent Separation is derived from hence, That hereupon Ordinations and Cenſures are to paſſe by voices of the Congregation according to the Scriptures. And true it is, that in the primitive Church, according to the practice of the Apoſtles times, theſe matters paſſed at their religious Aſſemblies, under the ſight and conſcience, as S. Cyprian ſpeaketh, that is, under the notice of the people. Ordinations were allowed by them, as not having to except againſt the perſons: reproofs and cenſures were their reproofs and cenſures; for they reproved, and caſt out thoſe whom the Eccleſiaſticall Order ſentenced to it. 2. Cor. ii. 6. *Sufficient to ſuch an one is the rebuke by the* MANY. The Congregation muſt needs rebuke him, whom they put from their body to give effect to the Apoſtles ſentence, 1. *Cor.* v. 4. To ſhew us

the meaning and extent of his words there, verſ. 12. *For what have* I *to do to judge thoſe that are without? do not* YE *judge thoſe that are within?* The Apoſtle cenſureth, and the people cenſureth. The difference of their right and charge is in the third verſe expreſſed, in the caſe I newly have judged or determined already, that he be delivered to Satan at one of your Aſſemblies, that is, ſolemnly put from the body of Chriſtians. In regard of the faction then on foot among the Presbyters, as hath been ſhewed elſewhere, it appeareth, that the perſon in fault was born out by a ſide of the people; eſpecially, if we believe S. Chryſoſtome that he was one of the Paſtours. The Apoſtles were ſo charitable to expect the peoples conſent in Ordinations and Cenſures, that they meant not to betray their own right with Gods cauſe. Judge whether he proceedeth upon voices, that inchargeth them to execute his ſentence, and yet he ſaith, *I condemne and you condemne.* But how ſhall the government of the Church in generall belong to the Eccleſiaſticall Order, if the particulars of it be in the hands of the people? 1. Pet. v. 2. *Feed the flock of God,* OVERSEEING, *not upon conſtraint, but willingly; not as lording it over the heritage, but as enſamples to the flock.* 1. Theſſ. v. 12. *Know them which labour among you, and* ARE OVER *you in the Lord.* Titus i. 7. *A Biſhop*

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must be blameleſſe, as the STEVVARD *of God:* endued with thoſe qualities that follow, not concerning preaching, but government. The like, 1. Tim. iii. 2, 3, 4, and verſ. 5. *If a man know not how to rule his own houſe, how ſhall he* TAKE CARE *of the Church of God?* Rom. xii. 8. *He that* RULETH *with diligence.* Hebr. xiii. 17. OBEY THEM THAT HAVE THE RULE OVER YOU, OR GUIDE YOU. Is all this obedience no more then to give them the hearing when they preach? Who ſhall be left to yield obedience, according to this generall charge, if the particulars of it, Ordinations, and Cenſures belong as well to the people? Of the right of the Eccleſiaſticall Order in theſe particulars, enough hath been ſaid. And the Primitive practice of them in the Church is enough to interpret the meaning of thoſe Scriptures, to the common ſenſe of men that will uſe it. Tertullian, *Apologet. C.* xxxix. ſpeaking of their Aſſemblies, *Ibidem etiam exhortationes, caſtigationes, & cenſura divina. Præſident probati quiq; Seniores.* He telleth us, that exhortations, reproofs, and ſpirituall cenſures paſſed at their Aſſemblies; but under the preſidence of their Presbyters. Firm. Epiſt. lxxv. Cypr *Omnis poteſtas & gratia in Eccleſia conſtituta eſt. In qua præſident Majores natu, qui & baptizandi, & manum imponendi, & Ordinandi habent poteſtatem. All power and favour is ſeated in the*

Church. In which the Presbyters are Presidents, which have power both to baptize, to impose hands (in Penance) *and to ordain.* All my meaning is contained in these words. Some of S. Cyprians Presbyters made a side of the people, to admit the lapsed to communicate without Penance, upon petition of the imprisoned towards martyrdome. S. Cyprian neither neglecteth the danger of Schisme, nor sitteth down to tell voices, which, if that were the right, in conscience must carry it; but casteth about, with authority, to reduce the people and their leaders to acknowledge themselves. He complaineth that the people was debauched by some of his Clergie, that ought to have kept them in discipline, and instructed them to desire no mans reconcilement before Penance. *Lib.* iii. *Ep.* 14, 16. He writeth to those of the Clergie that they shall give account of what they did to him and the Clergie, to the Confessours and to the people. *Ep.* 14. To the people he writeth, to advise and rule those that were so irregular in their demands. *Ep.* 16. But he resolveth, as a cause that concerned the rest of the Church, not to proceed without advice of his fellow Bishops: *Præsente & stantium plebe, quibus & ipsis pro timore & fide suo honor habendus est.* Ep. 18. *In presence of those of the people that fell not, to whom respect was to be had, for the faith and fear they had shown.*

shown. He yieldeth respect unto his people to incourage their obedience: But in whom the keys of the Church rested, he sheweth, Ep. 16. *Cùm in minoribus delictis, quæ non in Deum committuntur, pœnitentia agatur justo tempore, & exomologesis fiat inspectâ vitâ ejus qui agit pœnitentiam, nec ad communicationem venire quis possit nisi priùs illi ab Episcopo & Clero manus fuerit imposita. Seeing in lesse faults, that are not done against God, men do penance their due time, and come to Confession upon consideration of the life of him that doth penance, and no man can come to communicate, unlesse first hands be laid on him by the Bishop and Clergie.* Shew me any share of the people, in determining the measure of Penance, or in releasing the persons, and let it be believed that the keys of Gods house belong to the people. And this is their interesse in the Government of the Church. For they that give them right of deciding Controversies, because they are mentioned in the Councell at Jerusalem, *Acts* xv. 12, 22, 23. may please to consider S. Cyprians Order, which alloweth their presence for their satisfaction, not their voices to decide. As they are present at Councels, but not called to give sentence. But since Kingdomes and Commonwealths are become Christian, the Laws of those Kingdomes and Commonwealths, as they inforce the Ministers of the Church to exe-

cute their office, according to ſuch Rules as they inforce, ſo they conſtrain the people to yield outward effect to the ſame. The good order and peace of the Church cannot be preſerved otherwiſe. All this while the Office of Miniſters continueth the ſame. No part of it accrueth to the Secular powers. By becoming Chriſtians they purchaſe themſelves no more right, then the Charge of maintaining the Miniſters of the Church, in doing their Office, containeth. Onely, as all Chriſtians have the judgement of particular diſcretion to diſcharge unto God, even in matters of Religion, the account of what themſelves do: ſo is this judgement of particular diſcretion, by publick perſons, but moſt by the Sovereigne, of right imployed in all that, in which they lend or refuſe their aſſiſtance to the Miniſters of the Church in their Office, alwayes under the account due to God and to the Sovereigne. What is then the meaning of that which we reade in theſe dayes, That all Juriſdiction of the Church, exerciſed by the Miniſters of it, even that of Excommunicating (call it Juriſdiction for the preſent, though the term be proper where there is power to conſtrain) is inherent and derived in and from the Commonwealth, that is, in our particular from the Crown of this Kingdome? From whence it will follow by juſt and due conſequence, that

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the Office charged upon the Miniſters of the Church by the Scriptures, cannot be executed by them of right, ſo long as Kingdomes and Commonwealths are enemies of the Faith. So that whatſoever the Church did under the Empire, before it was converted to the Faith, was an attempt upon the Laws of it: And the Church muſt of neceſſity die, and come to nothing, for want of right to execute and propagate the Miniſteries which it ſtandeth incharged with by the Scripture. The Canoniſts have done well to diſtinguiſh between Order and Juriſdiction in the Miniſteries of the Church, provided that the ground be right underſtood, upon which theſe terms are diſtinguiſhable according to the Scriptures. That will point the effect of it to a farre other purpoſe: but we muſt not be beholden to the Canoniſts for it, being indeed this. Becauſe he that receiveth the Order of Presbyter in the Church, for example, is not, of neceſſity, by the ſame Act deputed to the exerciſe of all that his Order importeth, and inableth to exerciſe, without receiving the Order anew; I ſay, by the Scriptures, he is not confined, when he receiveth the Order, when, where, how, what part of thoſe things he ſhall exerciſe, which the Order inableth to do. True it is, when the Canon that prohibited Ordinations without Title of Office was in force, to the true purpoſe

poſe of it, by receiving the Order, a man was deputed to the Service of the Church, in which he received it, as a Biſhop is now when firſt he is ordained. And the nearer the Courſe of Law cometh to this Canon, the better I conceive it is, in that regard. But as this deputation was alterable, ſo was the execution of it of neceſſity limitable, in them that received it. What Law of God, what Command of Scripture, what Rule or Practice of the whole Church is there, to hinder him that is deputed to one Service, to undertake another, for the good of the Church? Or to inable all that have received the Order of Presbyter, for example, indifferently to exerciſe the power of the Keys, and of Ordaining, ſo farre as it belongeth to that Order of right? much leſſe to exerciſe it according to their own ſenſe, and not according to Rules preſcribed by the Church. Therefore, when the Order is given, if you pleaſe to call the right of exerciſing that which it importeth, in ſuch time, and place, and ſort, as he that receiveth it is, or may be deputed to do, without receiving the Order anew, the power of Juriſdiction: this power of Juriſdiction may be given or limited by other acts beſides, though habitually, and afarre off it be contained in the Order of Presbyters, and exerciſed without receiving the Order anew, ſo ſoon as a man is deputed to the exerciſe

erciſe of it. If further the queſtion be made, From whom this power of Juriſdiction, that is, the right of exerciſing that which the Order thus inableth to do, is derived, and in whom the power of Juriſdiction, that is, the right of giving this right reſideth, which the Canoniſts derive from the Pope upon the whole Church : The anſwer is plain, that it muſt reſt in them and be derived from them, upon whom the Government of particular Churches, and that which falleth under them, is eſtated according to the Scriptures: In as much as no Law of God inforceth the reſt of Churches to be Governed by one, further then the Law of Charity inforceth all to concurre to the unity of the whole. In the outward Juriſdiction of the Church in charitable cauſes, ſettled here upon Biſhopricks, the matter is ſomewhat otherwiſe, in as much as it is not ſo ſettled by expreſſe proviſion of Scripture. And yet not ſo ſtrange from the Scripture, and that which is provided there, but that it may ſeem originally to have been derived from thence. 1. *Cor.* vi. The Apoſtle reproving them for impleading one another in the Courts of unbelievers ſheweth, that the Church was diſparaged in that courſe, as if it had none fit to decide their controverſies: whereas it had been better to referre their cauſes to the meaneſt of the Church, then to

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ſue before Infidels. That is the meaning of his words there, verſ. 4. *If ye have cauſes concerning matters of this life, ſet them to judge who are leaſt eſteemed in the Church :* Not ſpoken by way of precept, commanding them to let the ſimpleſt of the brethren judge their cauſes (that were a ſtrange courſe, where there were abler men to do it) but by way of Conceſſion, that it were better ſo to do then as they did do. For the practice of the Church argueth, that the Cuſtome grew, upon this Order of the Apoſtle, to referre their cauſes to the chief of the Church as the Church, that is, to the Biſhop and Presbyters. In the Conſtitutions of the Apoſtles, ii. 47. Τὰ δικαστήρια ὑμῶν γινέσθω δευτέρᾳ σαββάτων, ὅπως ἐὰν ἀντιλογία τῇ ὑποφάσει ὑμῶν γένηται, ἕως σαββάτου ἔχοντες ἄδειαν, δυνηθῆτε εὐθῦναι τὴν ἀντιλογίαν, καὶ εἰρηνεῦσαι εἰς τὸν κυριακὸν τοὺς διαφερομένους πρὸς ἀλλήλους· συμπαρέζωσαν δὲ καὶ τῷ δικαστηρίῳ καὶ οἱ διάκονοι καὶ οἱ πρεσβύτεροι, ἀπροσωπολήπτως κρίνοντες, ὡς θεοῦ ἄνθρωποι. *Let your Conſiſtories be upon the Mundayes, that if there ariſe oppoſition to your ſentence, having leiſure till the Sabbath, you may ſet the oppoſition ſtraight, and make them friends that are at variance among themſelves againſt the Lords day. And the Deacons alſo and Presbyters be preſent at the Conſiſtory, judging without reſpect of perſons, as men of God.* c. 45. afore, Ἀλλὰ μηδὲ ἀνέχεσθε κοσμικοὺς ἄρχοντας περὶ ἡμετέρων δικάζειν. *But ſuffer not the Magiſtrates of the world to give ſentence on ours.* Not withdrawing

drawing obedience (he should be much mistaken that should so understand it) but taking up controversies within the Church, after this course. And all to this purpose, that on the Lords day they might communicate, that they might give and receive the kisse of peace, that when the Deacon pronounced, Μή τις τὶ κατά τινος, μή τις ἐν ὑποκρίσει, *Let no man have a quarrell, or suspicion against any*, they might nevertheless draw near. Such was the beginning of the externall Jurisdiction of the Church, by which it may be judged, whether it were first bestowed by the indulgence of Christian Princes, or by them continued, upon the practice of the Church, before the Empire was Christian. But of this we speak not here, as not concerning the Government of the Church in Spirituall matters, wherein, as members of the Church, we communicate. That standeth indeed, and cometh to effect, by the free consent of members of it, so farre as Religion is not the Law of that Kingdome or Commonwealth in which it flourisheth. Because our Lord indued not the Ministers of his Kingdome with that power to constrain obedience, which himself used not upon earth. But as the Laws of Kingdomes and Commonwealths inforce the Execution and outward effect of Ministeries instituted in the Scriptures; in this respect, not the power of excom-

communicating alone, but of preaching, and miniſtring the Sacraments, and whatſoever elſe belongeth to the Office, is derived from the Common-wealth, that is in our particular, from the Imperiall Crown of this Kingdome, becauſe it is exerciſed with effect outwardly (that is, of doing the work, though not of producing the inward end and purpoſe of converting the ſoul) by Laws inforced by it. The like is to be ſaid of all that is done in deputing thoſe that receive any Order in the Church, to the exerciſe of any part of that function which the Order received importeth. The right and charge of it, muſt reſt upon thoſe Miniſteries, that are incharged with the overſight and government of ſuch matters, according to the Scriptures, and by whom it muſt be exerciſed, were the Common-wealth not Chriſtian. But the power that inforceth the effect of that which they do in this, and all parts of their Office, is derived from the Secular Arm of the Common-wealth, that cheriſheth the Church in the boſome of it. As for Excommunication by Judges Delegate, or High-Commiſſioners, that is, by men not of theſe Orders; Firſt, it proceedeth upon Rules directed by the Church, and then the courſe of it is not ſo agreeable to the tenour of Scripture, as to the neceſſities of the Kingdome. For that is here to be averred again, that the

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Presbyteries whereof we speak are differenced from the rest of the people, as Benches composed of none but persons Ordained by Imposition of hands, for the purpose of Teaching the people, and Ordering and Governing Spirituall matters. So you have the Office described in all places where there is remembrance of it in the Scriptures. Onely in the words of the Apostle, 1. Tim. v. 17. *Let the Elders that rule well be counted worthy of double honour: especially those that labour in the Word and Doctrine*, it is imagined that two kinds of Presbyters, as well as two parts of their Office, are expressed, one of Ministers of the Church, another of the people; one perpetuall, the other ambulatory for their time, both alike interessed in the Government of the Church, the Office of Preaching charged upon the one. How little of this is set down in the words of the Apostle, were the sense of them that which is pretended, let all the world judge: yet this is the state of that discipline, which hath been pressed, as one of the essentiall marks of a visible Church. But the purpose is now to satisfie that which hath been alledged from the collections of Justellus upon the Africane Canons, to make good this pretended meaning of the Apostle, and that from the Apostles own words. He hath there produced, out of Church-writers of the age of S. Augustine

guſtine and Optatus, or underneath, much remembrance of certain Perſons, ſtyled in thoſe Writers, *Seniores Eccleſiarum*, *Elders of Churches*. As in S. Auguſtine, cont. Creſc. iii. 56. *Clerici & Seniores Cirthenſium*. Epiſt. 136. *Peregrinus Presbyter, & Seniores Eccleſiæ Muſticanæ regionis*. in Ep. Conc. Cabarſuſſitani apud S. Aug. in Pſal. 36. *Seniores Eccleſiæ Carthaginenſis*. and to theſe perſons are aſcribed certain Acts, retaining at leaſt to the Government of thoſe Churches. As, *The Church goods are depoſited in their hands*, Optatus, lib. i. *They reprove a drunkard*, Auguſt. Serm. xix. De verbis Domini. *They are preſent at an Eccleſiaſticall Judgement*, Greg. l. xi. Ep. 19. *The Elders of the Church at Carthage, ſolicite the ſentencing of their Biſhops cauſe*, Epiſt. Concil. Cabarſuſſitani apud Auguſt. in Pſal. 36. theſe and more particulars produced by Juſtellus. Out of Origen iiii. *cont. Celſum*, that the Church had certain of the people to inform them of ſcandalous offenſes, whereupon they might proceed to reproof or cenſure. But obſerve firſt the ſtyle of the Apoſtle, Οἱ καλῶς προεστῶτες πρεσβύτεροι, 1. Tim. 5. 17. and Heb. xiii. 17. Οἱ ἡγούμενοι, agreeing with that of Tertullian, Apolog. cap. 39. PRÆSIDENT *probati quiq; Seniores*; and of Firmilianus, Ep. lxxv. Cypr. *In qua* PRÆSIDENT *majores natu*; and Ignatius afore, Περικαθημένε τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτέρων. All expreſ-

expressing the first rank of the Church, in which, after the Bishop, they put the Presbyters. Compare herewith the rank in which we see these Elders of the people in the time of Optatus and S. Augustine placed in these writings from whence the remembrance of them is alledged. In Actis Purgat. Cæcil. & Felicis. *Episcopi, Presbyteri, Diaconi, Seniores.* August. iii. cont. Cresc. 56. *Clerici & Seniores Cirthensium*, and then let common sense judge, whether these, that stand in rank and style behind all degrees of the Clergie, be the men that the Apostle placeth in the head of the Church, as Rulers of it: or how those that governed the Church can come behind Deacons, and inferiour Ranks whom they governed. The truth is, in that age, when the Latine tongue began to decay and corrupt, they are called *Seniores*, in the Authours alledged by Justellus, in the same sense, as now in the Vulgar Languages, into which the Latine is changed, *Signori*, or *Seigneurs*. And therefore there is remembrance of *Seniores locorum, & Seniores regni Childeberti*, out of Gregory of Tours, as well as *Seniores Ecclesiæ*: signifying the *Aldermen of Commonalties*, and *Lords of the Kingdome*, as well as the Chief persons of such or such a people, that acknowledged the Christian Faith, at such time as all were not Christians, but Churches and Com-

monalties in which they ſubſiſted, made bodies diſtinct in perſons as well as in rights. In that regard it ſeemeth they are called ſometimes *Viri Eccleſiaſtici*, *Eccleſiaſticall perſons*, that is belonging to the Church, becauſe there were others of like rank, which, being Heathen, belonged not to it, rather then for any ſettled charge, in theſe Offices, which we find them executing in behalf of the Church: which nevertheleſſe import not the Government of the Church, ſettled upon the Biſhop and Presbyters, but that Aſſiſtance, which the beſt of the people, in Commonalties where the Church was planted, vouchſafed to afford the Government, managed by the Miniſters according to Scripture; and have well been underſtood, as a good and ancient Preſident of the Office of Church-wardens among us. There is yet another peremptory exception againſt this pretended meaning of the Apoſtle, publiſhed of late in the obſervation of Sculletus, which ſhall here be repeated to averre the truth of it. For when he ſaith, *Let the Elders that rule well be accounted worthy of double honour*; the meaning is, for certain, of double maintenance, which muſt be in reſpect of ſingle maintenance allowed ſomewhere elſe. Now let any man judge without prejudice, whether theſe Elders of Congregations, remembred in S. Auguſtines time,

time, being none of the Clergie, received maintenance from the Church, out of the oblations of the people, or not. Whereas the Apoſtle in the beginning of the Chapter having ſaid, *Honour widows that are widows indeed*, that is, allow them maintenance from the means of the Church, which the Biſhop alwayes diſpenſed; when he cometh to ſpeak of Elders unreproveable in their charge, fitly ordereth, that their maintenance be double to that of widows, which is alſo the Italian gloſſe of Diodati. The like practice we find in the Conſtitutions of the Apoſtles, where he ordereth the courſe of dividing portions, at the Agapæ or Feaſts of Love then uſed, abrogated afterwards by the xxvii. Canon of Laodicea. The words are in the place alledged afore, ii. 28. Ὅσον ἡ ἑκάστη τῶν πρεσβυτίδων δίδοῖ, διπλοῦν διδόσθω τοῖς διακόνοις, εἰς χάριν Ἰησοῦ Χριστοῦ, *But whatſoever is given to the old women* (that is, to the widows of whom the Apoſtle ſpeaketh there) *let twice ſo much be given to the Deacons, in honour of Jeſus Chriſt.* Then follow the words alledged afore, wherein it is ordered that the Presbyters have as much as the Deacons. I know that in another caſe, that is, in dividing the remains of oblations for the Euchariſt, the proportion is otherwiſe, according to the ſame Conſtitutions, viii. 31. Τὰς προεισφύσας ἐν τοῖς μυστικοῖς εὐλογίας καὶ γνώμῃ τοῦ ἐπισκόπου ἢ τῶν πρεσβυ-

πέρων οἱ διάκονοι διανεμέτωσαν τῷ κλήρῳ· τῷ ἐπισκόπῳ μέρη δ', πρεσβυτέρῳ μέρη γ', διακόνῳ μέρη β', τοῖς δ' ἄλλοις ὑποδιακόνοις, ἢ ἀναγνώσαις, ἢ ψάλταις, ἢ διακονίσαις μέρος ἕν.

Let the Deacons distribute the remains of the bleſsings at the myſteries, according to the mind of the Biſhop or Presbyters to the Clergie: To the Biſhop foure parts; to a Presbyter three; to a Deacon two; to the reſt, Subdeacons, Readers, Singers, or Deaconeſſes one part. Neverthe-leſſe from the particular remembred afore, we may well conclude the meaning of the Apoſtle, that his Order is, the maintenance of Presbyters to be double that of wi-dows. And upon theſe conſiderations it ſhall not trouble me to repeat what I have affirmed elſewhere, That for this miſtake of Lay-Elders there is neither appearance in Scripture, nor in Eccleſiaſticall writers. For of the Text, 1.*Cor.* xii. 28. I ſhall ſpeak after-wards. Walo Meſſalinus deriveth the pedi-gree of theſe Africane Elders, by conjecture, from thoſe of the Apoſtle, whoſe imploy-ment conſiſted in governing the Church, rather then in teaching the people. But out of his excellent learning he acknowledgeth, that though they are called *Eccleſiaſticall perſons*, yet they were not of the Eccleſiaſti-call Order, not of the Bench of the Church, which thoſe of the Apoſtle did conſtitute. And therefore the pretence of their pedigree availeth not to make them inherit the charge

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which thoſe of our time have been inveſted with, as much without preſident of the Churches of Africk, as without warrant from the Scriptures. The ground of the miſtake was, becauſe men would not believe, that in the time of the Apoſtles, and among the Presbyters of their ordaining, there was none that did not preach from time to time. Whereas the ſtate and condition of their Congregations required as well mens wiſdome and goodneſſe, in the overſight of thoſe ſpirituall matters, wherein the members of them did communicate, as their learning and eloquence in ſpeaking, which was not alwayes to be expected from ſuch qualities of men as were promoted to that charge. Of our Lords kindred that confeſſed him afore Domitian, promoted therefore afterwards to the Government of Churches, I have made mention elſewhere. Tertull. de Idol. c. 7. *Parum ſit ſi ab aliis manibus accipiant quod contaminant, ſed etiam ipſi tradunt aliis quod contaminaverunt. Adleguntur in Ordinem Eccleſiaſticum artifices Idolorum. Be it a ſmall thing, if they receive of others that which they pollute, nay themſelves deliver alſo to others that which they have polluted. Men whoſe craft is to make Idoles are choſen to the Bench of the Church.* If Presbyters, that delivered the Euchariſt, were ſometimes Painters and Carvers in thoſe dayes, well may we ima-

gine that all of them preached not alwayes: It was enough that the Biſhop or ſome of them did it. If this were the condition of the Eccleſiaſticall Order in that time, then muſt of neceſſity the Office of Teaching in the Church belong rather to the particular gifts and abilites of ſome, then to the generall and perpetuall charge of all Presbyters. And this I ſtill ſuppoſe to be part of the cauſe, that it pleaſed God in the time of the Apoſtles, to diſtribute ſuch varieties of ſpirituall Graces among thoſe that believed, that there might be every where ſuch as might furniſh this Office of preaching and teaching in their Aſſemblies, by the help of extraordinary Graces, which upon the ordinary means of mens Learning and Studies, which now the Church is ſo well provided with, would then have proved defective. The uſe of theſe Graces is that which the Apoſtle debateth at large, 1.*Cor*.xii.xiiii. and the expoſition of his meaning there, is the buſineſſe which henceforth I charge my ſelf with. The iſſue whereof will inable us to diſcern by what ſorts of Perſons and Graces the publick Service of God was Miniſtred at thoſe Aſſemblies, which his purpoſe in that Diſcourſe is to regulate. This Diſcourſe the Apoſtle openeth in the beginning of the xii. Chapter, with a mark to diſcern ſuch as ſpoke indeed by the Spirit of God, from ſuch as pretended

tended it, but were moved in truth by unclean Spirits. For that I take to be the meaning of his words there, verſ. 3. *Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed,* or Anathema: *and that no man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.* The words of S. Chryſoſtome upon this place: Διὸ καὶ ἀρχόμενος πρῶτον τὸ μέσον μαντείας καὶ προφητείας τίθησι· διὰ τοῦτο καὶ διακρίσεις ἔλαβον πνευμάτων, ὥστε διακρίνειν, καὶ εἰδέναι, τίς μὲν ὁ πνεύματι φθεγγόμενος καθαρῷ, τίς δὲ ὁ ἀκαθάρτῳ. That is, *Therefore at the firſt beginning he putteth down the difference between Divining and Propheſying, for which purpoſe they received the Gift of diſcerning ſpirits,* (as it followeth verſ. 10. afterwards) *that they might diſtinguiſh, and know, who ſpake by a clean ſpirit, and who by an unclean.* And again, Καὶ γὰρ μαθὼν ὁ διάβολος, ἐπεισήει τοῖς προφητεύουσι, Ψευδοπροφήτας εἰσάγων δῆθεν, ὡς τὰ μέλλοντα προλέγοντας καὶ αὐτός. *For the devil being naught, ſhuffled in among thoſe that propheſyed, foiſting in Falſe-prophets, forſooth ſuch as themſelves alſo foretold things to come.* So that in his judgement, the words of the Apoſtle are not generall, to affirm that no man could call Jeſus Lord but by the Holy Ghoſt, but relate to the particular whereof he ſpeaketh; to tell us, that ſuch as pretended to ſpeak by the Holy Ghoſt, if they glorified our Lord Chriſt, then were they what they pretended to be, otherwiſe

not. As who ſhould ſay, That it was not in them to perſiſt in their counterfeiting, when it was required of them to confeſſe Chriſt. For we know that in the Primitive times, at the naming of JESUS, unclean ſpirits forſook the poſſeſſed. And thus S. Chryſoſtome anſwereth, That ſhe which had the unclean ſpirit, *Acts* xvi. 16. confeſſed Chriſt indeed, but unwillingly, and ſo, as ſhe was diſcovered by it. For being a thing evident, that men did and might counterfeit themſelves Chriſtians, and call Jeſus LORD, with a tongue rather moved by the evil ſpirit, it ſeemeth an inconvenience to grant, that all men, in confeſſing Chriſt, ſpeak by the Holy Ghoſt, in regard of the truth which they confeſſe. But it is reaſonable to conceive, that God ſuffered not thoſe that pretended to ſpirituall Graces (of whom the Apoſtle propoundeth there to ſpeak in particular) being moved indeed by the evil ſpirit. This ſenſe I embrace, becauſe the ſame mark is laid down ſo plainly by another Apoſtle, to the ſame purpoſe, 1. John iiii. 1. *Beloved, believe not every ſpirit, but try the ſpirits, whether they are of God, becauſe many falſe prophets are gone out into the world: Hereby know ye the Spirit of God; every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God. And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God. Spirits*, the Apoſtle here

here calleth *Inſpirations*, as in S. Paul, 1. Cor. xii. 10. *diſcerning of* SPIRITS, that is, *Inſpirations*: And, 1. Cor. xiv. 12. *becauſe ye are zealous of* SPIRITS, that is, *of ſpirituall Graces*. And the difference between his mark to try them by and S. Paul's, is but this: according to the one, *He that acknowledgeth Jeſus the Meſsias to be come in the fleſh*; according to the other, *He that acknowledgeth Jeſus that is come in the fleſh, to be the Lord, he it is that ſpeaketh by the Holy Ghoſt*. The ſame is the meaning of the Apoſtle, 1. *Theſſ.* v. 19, 20. according to the ſame S. Chryſoſtome: where having ſaid, *Quench not the Spirit, deſpiſe not Propheſying*, he addeth immediately, *Try all things, hold faſt that which is good*: inſtructing them in the particular in hand, to examine all that pretended to theſe ſpirituall Graces, by the Gift of diſcerning ſpirits, which God then allowed the Church for that purpoſe; and to make uſe of ſuch as proved that which they profeſſed. The Propoſition of this Diſcourſe of the Apoſtle then, concerneth thoſe Graces of the Holy Ghoſt that conſiſted in ſpeaking, whereof therefore there might be uſe in publick Aſſemblies, which his purpoſe is to order by ſuch Rules as we ſhall ſee him propound in the end of the fourteenth Chapter of this Epiſtle. But this to do, he fetcheth a compaſſe about, and lancheth into a generall diſcourſe

courſe of all manner of Graces, all manner of Miniſteries, all manner of works that have relation to the publick body of the Church; to ſhew, that all were given and intended, not for the eminence of thoſe perſons on whom they were beſtowed, but for the publick benefit. This is the point to which he proceedeth, verſ. 4. *Now, there are diverſities of Gifts, but the ſame Spirit; and there are differences of Adminiſtrations, but the ſame Lord. And there are diverſities of Operations, but it is the ſame God that worketh all in all. But the Adminiſtration of the Spirit is given every man to profit withall.* It concerneth not the purpoſe of my diſcourſe here, to be nice in inquiring the difference between Graces, and Miniſteries, and Operations, remembred here by the Apoſtle. It is enough to obſerve, that the name of MINISTERIES is ſometimes particular for thoſe that are called *Deacons*, from the Originall word Διακονία, becauſe they miniſtred to the Apoſtles, to the Biſhop, and Presbyters, for diſcharge of their Office: ſometimes generall, for all kind of Service, in regard of him to whom it addreſſeth. For as concerning the force of the word, as the Apoſtle ſaith here, *There are differences of Miniſteries, but the ſame Lord*; ſo generally that which is done in ſervice to any perſon, that perſon is the *Lord*, and thoſe ſervices in his regard are *Miniſteries*.

Indeed,

Indeed, the Apostle, when he saith in the next words, *The manifestation of the Spirit is given to every man to profit withall*, manifestly proceedeth to speak of none but miraculous Gifts of the Holy Ghost, demonstrating the presence thereof in the Church. Though the word χαείσματα is generall in its own nature, signifying all manner of Gifts proceeding from Favour and Grace, as it is translated in the Syriack, מוהבתא, signifying *Gifts*: Whereas Ἐνέργειαι, *Operations*, seemeth particularly to relate to such Graces as tended to miraculous works, and is therefore rendred in the Syriack חילותא, signifying *Powerfull Operations*. Thus it is true which S. Chrysostome writeth upon this Chapter, in the beginning: Because those that were converted from Idoles knew not the Old Testament, and the Holy Ghost is invisible, God gave in these Graces a sensible evidence of the operation of it: Καὶ τοῦτο ἐφανέρε τοῖς ἔξωθεν ὅτι πνεῦμά ἐστιν ἐν αὐτῷ τῷ φθεγγομένῳ· διὸ καὶ οὕτως καλεῖ αὐτὸ, λέγων, Ἑκάστῳ δὲ ἡ φανέρωσις τοῦ πνεύματος δίδοται πρὸς τὸ συμφέρον· τὰ χαείσματα φανέρωσιν τοῦ πνεύματος ὀνομάζων. *And this*, saith he, *manifested to those that were without the Church, that the Holy Ghost is in him that speaketh. Therefore so he calleth it, saying*, BUT TO EVERY ONE IS GIVEN THE MANIFESTATION OF THE SPIRIT TO PROFIT WITH: *calling Gifts, the manifestation of the Spirit.* And Oecumenius according to him.

him. Though this be true, yet the Proceſſe of the Apoſtles diſcourſe, from verſ. 12. intendeth not onely to compriſe miraculous Graces, but all Miniſteries ordained for the publick Service of the Church, whether depending on miraculous Graces or not: as appeareth both by the reaſon whereupon he proceedeth, and by the catalogue, wherein, from verſ. 8. he recapitulateth and reckoneth the particulars of all that can be reduced under thoſe heads of Graces, of Miniſteries, of Operations. For the reaſon wherewith the Apoſtle purſueth this point propoſed, that all theſe are intended, not to make the perſons eminent in whom they are, but for publick benefit, is the compariſon of a naturall body and the members of it, whereof there is none that envieth or deſpiſeth another: to teach private perſons not to grudge at them upon whom publick Graces or Places are beſtowed; and them not to deſpiſe private perſons. This compariſon the Apoſtle ſetteth on foot alſo in his Epiſtle to the Romanes, but ſlighteth it over more in brief there, becauſe (as S. Chryſoſtome thinketh) it ſeemeth, the abuſe againſt which he writeth, as it was alſo there, ſo was it more rife among the Corinthians. This reaſon, it is plain, concerneth thoſe that have publick Miniſteries no leſſe then thoſe that have miraculous Graces; both being for the common

common benefit of the body, which is the Church. But the Apoſtle having enlarged this compariſon to the full in this place, to ſhew to whom he ſpeaketh as members of publick places, proceedeth verſ. 28. to particularize all to whom his Exhortation belongeth, Apoſtles, Prophets, and the reſt; among whom he reckoneth ἀντιλήψεις, κυβερνήσεις, that is, *Helps*, and *Governments*; which our Engliſh rendereth *Helps in Governments*: which whether they mean miraculous Graces, ſuch as the Apoſtle calleth *The Manifeſtation of the Spirit*, or Miniſteries of publick Service in the Church, I referre to further conſideration afterwards. In the mean time obſerving, that the Apoſtle, writing to the Romanes for the ſame purpoſe, hath reckoned more particulars of the ſame nature not neceſſarily proceeding from miraculous Graces, though his diſcourſe there, xii. 6. compriſeth thoſe alſo, when he ſaith, *Having ſeverall Gifts according to the Grace that is given to us*. For the preſent, we may ſee what this whole diſcourſe of the Apoſtle aymeth at, by the concluſion of the Chapter, where he ſaith, *Covet earneſtly the beſt Gifts: and yet ſhew I unto you a more excellent way*. For this Exhortation it is that tyeth all that hath paſſed with that which followeth. The Syriack readeth it thus, *If ye be zealous of the beſt Graces, I will yet ſhew you a more excellent way.*

way. Theodoret and Oecumenius make a queſtion of it, thus ; *Are ye zealous of the moſt eminent Graces? I will yet ſhew you a way beyond them all.* But whether the meaning be to exhort them to purſue the moſt uſefull Graces, or to ſuppoſe that they did it, thus much for certain his intent is, to give the ground and reaſon why all members of publick Service in the Church are not to ſeek the eminence of their perſons, but the common benefit: becauſe there is a thing called *The common Charity of Chriſtians*, more available towards the eſteem of all mens perſons, be they never ſo private in the Church with God, then all thoſe Gifts of the Holy Ghoſt, that appear ſo marvellous to common ſenſe. This is the occaſion of that compariſon which followeth throughout the thirteenth Chapter, between the common Charity of Chriſtians, and their particular miraculous Graces: which being diſpatched there, in good time doth the Apoſtle proceed to reſume that which he had propoſed afore, and upon this occaſion intermitted, concerning zeal and ſtudy for the moſt excellent Graces, which he tyeth up with that Charity which hitherto he hath preferred to them all in that propoſition which he openeth the fourteenth Chapter with, *Follow after Charity and deſire ſpirituall Gifts, but rather that ye may Propheſie.* For when he

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preferreth Propheſying before other ſpirituall Gifts, it is plain enough what he meant when he ſaid before, *Be Zealous of the beſt Graces:* a thing in which there can be no doubt, becauſe it is the ſubject of what is behind in this Diſcourſe. Now let me lay down the words of the Apoſtle wherein he reckoneth in particular the Graces and Miniſteries of the Church. 1. Cor. xii. 28. *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that Miracles, then gifts of Healing, Helps in Governments, diverſities of Tongues,* whereunto we may adde out of verſ. 29. *Interpreting of Tongues.* And herewith compare the Catalogue of the ſame, which he compriſeth under the name of *Gifts* and *Graces*, Rom. xii. 6, 7, 8. *Having then gifts differing according to the grace that is given to us; whether Propheſie, let us propheſie according to the proportion of faith: Or Miniſtery, let us wait on our Miniſtring: Or he that Teacheth, on Teaching: Or he that Exhorteth, on Exhortation: He that Giveth, let him do it with ſimplicity: He that Ruleth, with diligence: He that ſhewith Mercy, with chearfulneſſe.* That which followeth, concerneth the particular virtues of Chriſtians, and the works of them, as *Love, Hope, Patience*, and the like: ſuch as are alſo thoſe that went afore, *of giving and ſhewing mercie*, which the Apoſtle hath ranked among thoſe Graces

Graces which tend to the generall good of the Church, it ſeemeth, becauſe they alſo reſpect the benefit of others. Laſt of all, adde unto theſe the Miniſteries which the Grace of Chriſt, upon his Aſſcenſion, poured out upon the Church, appointeth; according to the ſame Apoſtle, Epheſ. iiii. 11, 12. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours and Teachers; for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt.* By which words, as well as by the particulars which he putteth down, and which he leaveth out, of thoſe which he reckoneth in the other places, it appeareth that he intended (according to the purpoſe of his ſpeech there) to compriſe none but thoſe Graces and Miniſteries which tend to the edification of the whole Church in matter of doctrine. But writing to the Corinthians, his intent was to ſet down all manner of Graces and Miniſteries tending to the common benefit of the whole Church either in ſpirituall or corporall neceſſities, in working miracles, and the like: none whereof he mentioneth to the Romanes, neither the Graces of Apoſtles and Evangeliſts, it ſeemeth, becauſe they are Graces and Offices not confined to one Church in particular. Theſe Catalogues are here compared for the eaſe and direction of them that deſire to

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judge of ſuch particulars as ſeem not yet out of doubt in the Miniſteries appointed by the Apoſtles. To which purpoſe we muſt reſume what hath been elſewhere obſerved, That nothing hindereth divers of the Graces ſpecified to meet in the ſame perſon. For though we ſuppoſe, as the Apoſtle ſeemeth to ſuppoſe, all Miniſteries to be accompanied with the Graces which the diſcharge of them requireth: as the Elders of Iſrael, *Num.* xi. 25. received part of Moſes his ſpirit; and though all Graces inferre Miniſteries, as he that is indued with any of the Graces ſpecified to the Corinthians, miniſtreth the effect of his grace to the benefit of others; yet there is a difference between Miniſteries of publick office in the Church, whether to ceaſe or continue, and Graces which inable either a publick perſon to a publick, or private perſons to a particular work, as that of Miracles. Severall Miniſteries of publick place in the Church, muſt belong to ſeverall perſons; but publick perſons are capable as well of the Graces which private perſons have, as of thoſe that belong to their publick charge, including perhaps the Graces of inferiour Miniſteries. And the inſtance of the firſt in the Catalogue ſhall put this out of doubt, that is of Apoſtles. For nothing hindereth an Apoſtle to be a Prophet, to ſpeak ſtrange languages, to work

miracles, or the like. The Commentaries under S. Ambroſe his name, *Quamvis ſint & Apoſtoli Prophetæ, quia primus gradus reliquos ſubjectos habet. Though*, ſaith he, *Apoſtles alſo are Prophets, becauſe the chief degree hath the reſt ſubject to it.* His meaning is, the Grace of Apoſtles containeth the Graces of inferiour Miniſters, as their miniſteries are ſubject to that of the Apoſtles. Evangeliſts were no Apoſtles but their miniſters in uſing their Graces to ſecond the Apoſtles, therefore the Grace of Apoſtles containeth that of Evangeliſts. Prophets were no Apoſtles to preach the Faith and plant Churches, but for the inſtruction of Churches planted in the knowledge of the Scriptures; but the Grace of a Prophet to all purpoſes might be in an Apoſtle. Doctours were no Apoſtles, but Apoſtles chief of Doctours. Elders of Churches could not be Apoſtles, they were from the beginning ordained for the ſervice of ſeverall Churches, but the Apoſtles make themſelves their fellow Elders in regard to the Government of all Churches of their charge. If Presbyters, much more Biſhops, (which as Heads of Presbyters) were that in one Church which the Apoſtles were in all of their own planting and charge. Thoſe companions of the Apoſtles whereof you have heard, are ſome of them called in expreſſe terms *Evangeliſts*, and the Office may well

well be thought to belong to the reſt. Titus, Clemens, Linus, Eraſtus, and others, may upon good preſumption be called *Evangeliſts*; as thoſe are to whom their condition is ſo anſwerable, Mark, Luke, Timothy, that are ſo called in Scripture, or ſo reputed in Eccleſiaſticall Writers. My conjecture was, that they were ſent by their ſeverall Churches, as Timothy from that of Lyſtra, *Acts* xvi. 3. as Deacons to miniſter unto the Apoſtles, Heads of thoſe Churches for the time that they continued in their attendance; and by them imployed to preach the Goſpel at their appointment in ſuch places where themſelves could not, in regard of the Grace given them to do it. As Philip, Deacon to the Apoſtles firſt, and afterwards to S. James, was alſo an Evangeliſt to preach the Goſpel to Samaria, *Acts* viii. 5. xxi. 8. And I ſee no cauſe to repent of this conjecture, reading thus, Acts xix. 22. *So he ſent before two of thoſe that* MINISTRED *unto him*, Timotheus and Eraſtus. It is the word from whence Deacons have their name. But when they received the charge of Churches, though Biſhops of thoſe Churches, yet ceaſed they not to be Evangeliſts, for the charge of propagating the Goſpel through the Countreys ſeated underneath the Cities of thoſe Churches. Thus was Mark at Alexandria, Timothy at Epheſus, Titus at Gortyna

tyna in Crete: the reſt are to be ſeen in Walo Meſſalinus, *p.* cxcii. He ſuppoſeth that theſe companions of the Apoſtles are themſelves alſo called *Apoſtles* of a ſecond rank, as ſent by the Apoſtles to preach the Goſpel at their diſpoſing, as the Apoſtles were by Chriſt to preach the Goſpel every where without reſtraint. And there is appearance of this ſenſe, 2. *Pet.* iii. 2. *Apoc.* ii. 2. (not in *Phil.* ii. 25. 2. *Cor.* viii. 23. where Epaphroditus and others are called *Apoſtles of Churches*, in a third ſenſe, declared elſewhere, anſwerable to thoſe Apoſtles of the Synagogue, mentioned in the Conſtitutions of the Emperours that were ſent through the Synagogues to gather the dues of their Patriarch reſiding in Paleſtine.) And Theodoret conceiveth, that when all Presbyters were called *Biſhops*, then Biſhops were called *Apoſtles* in this ſenſe. But we muſt not underſtand thoſe to be the Apoſtles of whom this place ſpeaketh, but the firſt Apoſtles of Chriſt: For thoſe that are thus called *Apoſtles*, are the ſame that are called *Evangeliſts* here; and *Epheſ.* iiii. 12. Thus there is a difference between Graces and Miniſteries. But as concerning the Office of *Doctours* mentioned by the Apoſtle, it may be two wayes underſtood. The Diſciples of Prophets under the Old Teſtament, ſuch as attained not to the Grace of immediate inſpiration, but reſted

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in that knowledge which the ordinary bleſſing of God upon their ſtudies was able to compaſſe, in the Scripture are called *Prophets*, in the Chaldee Paraphraſe are ſometimes tranſlated *Scribes*, ſometimes *Doctours*, as hath been ſaid. Some man may conceive the like of the Prophets of the New Teſtament; that their Diſciples, that had no immediate inſpirations, were admitted to teach in the Church, which after this rank of Prophets was ceaſed, came alſo to nothing. But becauſe there is no mention of any ſuch in Eccleſiaſticall Writers, there is no reaſon to doubt that the men whom the Apoſtle here calleth *Doctours*, are thoſe of the Presbyters which had the abilities of Preaching and Teaching the people at their Aſſemblies; that thoſe of the Presbyters that preached not, are called here by the Apoſtle *Governments*, and the Deacons Ἀντιλήψεις, that is, *Helps*, or *Aſsiſtants* to the Government of Presbyters; ſo that it is not to be tranſlated *Helps in Governments*, but *Helps*, *Governments*. For we are not here to imagine that the Apoſtle reckoning one by one the liſt of all Graces and Miniſteries of the Church, ſhould ſay never a word of Presbyters and Deacons, the onely Miniſteries of Succeſſion in the Church under Biſhops. Now the Office of Deacons, though ſet up at the firſt upon occaſion of miniſtring the Oblations

of the faithfull to the neceſſities of the poor, yet if we regard the practice of it in the times next the Apoſtles, cannot be better expreſſed then calling them *Aſsiſtants* to the Office of Government reſting in the Presbyters, when there was no Biſhop at Corinth. And we have here a particular reaſon why the Apoſtle would not call them by the uſuall name of *Deacons* in this place, becauſe he had uſed it before in a generall ſenſe, when he ſaid, *There be divers* MINISTERIES, διακονίαι, *but one* LORD, and therefore could not ſo well uſe it again here in this particular ſenſe. And the Apoſtles intent here being to diſtinguiſh all Graces in his Catalogue, and having ſhewed that there were two parts of the Presbyters Office, in Teaching and Governing, the one whereof ſome attained not, even in the Apoſtles time: it is reaſonable to imagine, that the Office and Miniſtery of Presbyters is ſpecified here in the names of theſe two Graces, in the exerciſe whereof it conſiſteth. No otherwiſe then in the other place to the Romanes, in theſe words, ὁ διδάσκων ἐν διδασκαλίᾳ, ὁ προϊστὰς ἐν σπουδῇ, are deſigned the ſame two Graces, in the work whereof conſiſteth the Office of Presbyters: which he that acknowledgeth, ſhall give reaſon enough why the Apoſtle reckoneth the Gift of EXHORTATION there, beſides that of DOCTRINE; being no inconveni-

venience to make ſeverall parts of this Grace, tending to the edification of the Church, according to that which ſeverall men are moſt able to do, though all may be compriſed under one name of DOCTRINE. Whereas thoſe that upon the mention of Teaching imagine a ſeverall Miniſtery of Doctours, inſtituted by the Apoſtle for all ages of the Church, are tyed in conſequence to ſet up the like for Exhortation, which is ridiculous. Again, hereby we give account what the Apoſtle to the Epheſians underſtandeth by PASTOURS AND TEACHERS, to wit, thoſe that exerciſed alſo that part of the Presbyters Office which concerned the edification of the Church in doctrine, whereof there he ſpeaketh, and of nothing elſe. And thereupon conclude, that Paſtours and Doctours are both one there with the Apoſtle. For what reaſon elſe can be rendered why there is no remembrance of Paſtours in either of thoſe other places wherein the Apoſtle maketh a more particular reckoning of the Miniſteries of the Church, both to the Romanes and to the Corinthians? What reaſon but this, Becauſe they are ſet down in both places under the name of DOCTOURS? Well may it ſeem, that the Office of them whom the Synagogue called PASTOURS, being referred in the Church to the inferiour Order of Deacons, the name ſtuck

upon thoſe that miniſtred the food of the ſoul in the Church which is for the purpoſe of it. Clemens *Epiſt. ad Cor. p. 63.* Ἥπω πιστὸς, ἥπω δυνατὸς γνῶσιν ἐξειπεῖν, ἥπω σοφὸς ἐν διακρίσει λόγων, ἥπω ἁγνὸς ἐν ἔργοις. *Be a man faithfull, be a man able to utter knowledge, be he wiſe in diſcerning diſcourſes, be he pure in works.* He ſeemeth to point at ſome of the Presbyters there in whom theſe abilities were. Tertull. de præſcript. c. 3. *Quid ergò ſi Epiſcopus, ſi Diaconus, ſi Vidua, ſi Virgo, ſi Doctor, ſi etiam Martyr lapſus à regula fuerit? What then if a Biſhop, if a Deacon, a Widow, a Virgin, if even a Martyr ſhall fall from the rule?* In this liſt of principall ranks in the Church, Presbyters have no room, unleſſe we underſtand them in the name of Doctours, the beſt part of their Office. Theodoret, *Epit. Hær. l. v. c. penult.* Περὶ τῆς ἐν Κορίνθῳ πεπορνευκότος, τί ἂν εἴποιεν, ὃς οὐ μόνον θείων μυστηρίων ἠξίωτο, ἀλλὰ καὶ διδασκαλικῆς ἐτετυχήκει χαρίσματος; *What can they ſay of the Inceſtuous perſon at Corinth, who was not onely vouchſafed the divine myſteries, but alſo had attained a Doctours Grace?* He followeth S. Chryſoſtomes conjecture, which conceiveth that the Corinthians were *puffed up*, as the Apoſtle blameth them, 1.*Cor.*v.3. with the opinion of that man, becauſe he was one of their Doctours, that is, one of the Presbyters of that Church, that exerciſed the Office of Preaching, and by that means bore

bore sway among the people. In fine, the Apostle intendeth by *Doctours*, the same that are so called in all Ecclesiasticall Writers, that is, the Bishops, or such of the Presbyters as were seen in Preaching. It is worth the observing, that Beza hath expounded those whom the Apostle calleth ἀντιλήψεις, κυβερνήσεις, no otherwise then *Deacons* and *Presbyters*; meaning indeed those Elders of the people, which he imagined. But having shewed that there never was any such in the Church, well may we take his judgement along with so much of the truth as he acknowledgeth; which deserveth still more credit from the President of Synagogues, which had Elders, some learned some not, some that preached and some that did not, as hath been said. Salmasius of late, in his work *De Fœnore Trapezit.* hath shown some evidence of two sorts of Presbyters, in the first times of the Church. But according to his admirable knowledge, he saw withall, that they were all of one rank in the Church, all of the Ecclesiasticall Order, all made by Imposition of hands; and by consequence, none of those Elders of the people which have been set up to manage the keys of the Church, that is, the Office of the Ecclesiasticall Order, according to the Scriptures. Besides, it is to be observed, that the Office of Bishops (which name he thinketh most

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proper to thoſe Presbyters which preached not, but were exerciſed in ordering Church-matters) and Presbyters is deſcribed almoſt in all places where there is mention of it in the Scriptures by both qualities, of Teaching, and Governing the Church. Which is my argument to conclude, That howſoever ſome mens abilities might be ſeen in the one rather then in the other, howſoever ſome men according to their abilities might be applied to this rather then to that, yet both Offices concerned the whole Order, that of Preaching in chief. To which though ſome attained not, yet all are incouraged to labour towards it as the moſt excellent work of their place, as by S. Paul, allowing them that double maintenance, ESPECIALLY in that reſpect: So by theſe Conſtitutions, allowing them that double portion at their Feaſts of Love, for that purpoſe, *that they may take pains in the Word of Doctrine*, as the words go there. Be it then reſolved, that the Presbyters of the Church, at leaſt part of them, were thoſe Doctours whereof the Apoſtle writeth; and from thence be it conſidered, what diſtempers ſlight miſtakes in the ſound of the Scripture bring to paſſe, when we ſee the Order of Doctours, diſtinct from that of Presbyters, preſſed as a point of that Diſcipline that maketh one of the eſſentiall marks of a viſible Church. But whether the Prophets

phets of the Primitive Church, which taught the people at their Aſſemblies, were Presbyters or not, is not ſo eaſie to determine. Some of them we have reaſon enough to think were, be it but for thoſe Prophets of Antiochia, *Acts* xiii. 2. that miniſtred unto the Lord and faſted, when the Holy Ghoſt ſaid unto them, *Separate me Barnabas and Saul for the work to which I have appointed them*; and thoſe other among whom Timothy received Impoſition of hands with propheſying, 1. *Tim.* iv. 14. But that all Presbyters were Prophets, or all Prophets Presbyters, is more then I can reſolve. Of theſe Prophets henceforth we are to intreat.

CHAP. V.

Prophets in moſt of the Churches remembred by the Apoſtles. The Gift of Languages, the purpoſe and nature of it. The Limbes and Branches of both theſe Graces, in S. Paul. Of Praying, and Praiſing God by the Spirit. Thoſe that ſpake ſtrange Tongues, underſtood what they ſaid. Interpretation concerneth all that was ſpoken in ſtrange Languages. They prayed and ſtudied for Spirituall Graces. Propheſying in S. Paul, ſignifieth ſinging Pſalmes. Prayers of the Church conceived by immediate inſpiration. The nearneſſe of the Graces of Propheſying and Languages. The

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ground and meaning of the Apoſtles Rule. It proceedeth of none but Prophets. What is to be judged in that which Prophets ſpoke. The cuſtome in the Primitive Church of many Preaching at the ſame Aſſembly came from hence.

IN the beginning of the Chriſtian Faith, it pleaſed God, for the propagation and maintenance of it, to revive the Grace of Propheſying, decayed and loſt among his Ancient people, in a large meaſure, in moſt of the Churches planted by the Apoſtles: though there be not found ſo much concerning their Office any where as in this Church of Corinth. In the Church of Jeruſalem, the mother of all Churches, Acts xi. 27. *And in thoſe dayes came Prophets from Jeruſalem to Antiochia.* xv. 32. *And Judas and Silas being Prophets alſo themſelves.* In the Church of Antiochia, Acts xiii. 1. *Now there were in the Church that was at Antiochia, certain Prophets and Doctours.* At Theſſalonica, 1. Theſſ. v. 20. *Deſpiſe not Propheſying.* At Corinth, as we ſee at large. At Epheſus, Epheſ. iv. 11. *And he gave ſome Apoſtles, ſome Evangeliſts, ſome Prophets, ſome Paſtours and Doctours.* At Rome, Rom. xii. 6. *Whether Propheſie, according to the proportion of Faith.* And ſetting theſe particulars aſide, how generall the Grace was, is to be ſeen, becauſe the

the Apoſtle reckoning, 1. *Cor.* xii. 28. all members of publick uſe and ſervice, *Epheſ.* iv. 11. all Miniſteries of edification, nameth *Prophets* among them whom God hath placed in the Church. Beſides this Grace, which was more for the edification of them that believed, inſtructing them in the myſteries of our Faith at their Religious Aſſemblies, the Grace of ſpeaking ſtrange Languages was alſo beſtowed upon the Churches to make evidence to unbelievers that the Holy Ghoſt was preſent there, and by that means, to draw them to believe, as the Apoſtle ſaith here, 1. Cor. xiiii. 22. *Tongues are a ſigne not to them that believe, but to them that believe not: but propheſying ſerveth not for them that believe not, but for them that believe*: containing in it a Preface to that which God now intended to do, in bringing all Nations and Languages to the acknowledgement of him that was hitherto confined to one people, ſo that when the Goſpel was received, his praiſes ſhould ſound in all kind of Languages. For it is not to be imagined, as if the Gift of Languages that maketh ſo much noiſe in this Epiſtle, and in the Scriptures elſewhere, conſiſted merely in ſpeaking in an unknown Tongue, and not in the ſubject ſuggeſted to them by the Spirit to ſpeak. It is plain beſides, that it was the praiſes of God, and thoſe myſteries of

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the knowledge of God, which thoſe that had the Gift could not reach to of themſelves, that they were moved by the Holy Ghoſt to expreſſe in unknown Languages. So it is ſaid of the Apoſtles when firſt they received this Grace, Acts ii. 4. *And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the ſpirit gave them utterance.* And to ſhew further what matters they uttered, the company aſſembled ſay of them, verſ. 7. *We do heare them ſpeak in our tongues the wonderfull works of God.* As it is ſaid of them which were with Cornelius, Acts x. 46. *They heard them ſpeak with tongues, and magnifie God.* And upon this ground it is, that Saint Peter expoundeth the paſſage of the Prophet Joel, *And it ſhall come to paſſe in the laſt dayes, ſaith God, I will poure out of my ſpirit upon all fleſh, and your ſonnes and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dream dreams*, of the Apoſtles when they ſpake in ſtrange Languages. To ſhew us, that the matters uttered in ſtrange Languages, were the like as the Prophets revealed, the Gift of unknown Tongues over and above. From whence we may perceive the meaning of that which the Apoſtle hath ſet down here, verſ. 2. *For he that ſpeaketh in an unknown tongue, ſpeaketh not unto men, but unto God; for no man underſtandeth him, howbeit in*

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the ſpirit he ſpeaketh MYSTERIES. And again, verſ. 4. *He that ſpeaketh in an unknown tongue, edifieth himſelf.* Where you have in plain terms, that thoſe things which the Holy Ghoſt moved men to ſpeak in ſtrange Languages were for the inſtruction of thoſe that had the Grace, in the myſteries of Gods Kingdome. For this reaſon the Gift of Languages is compared with that of PROPHESYING throughout this whole xiiii. Chapter of the firſt to the Corinthians, with intent to regulate the uſe of both at their religious Aſſemblies. So that it ſeemeth all ſpirituall Graces are by the Apoſtle referred to theſe two kinds, in that difference which he maketh from the beginning, *Be zealous of ſpirituall Gifts, but rather of* PROPHESYING: Where I muſt allow Beza's Tranſlation to be more exact then that which we uſe. For where he ſaith, Ζηλοῦτε τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προφητεύητε. it is plain, that Propheſying is of the number of ſpirituall Graces; and therefore not to be excepted, in oppoſition to them; as if the Apoſtle exhorted to ſtudy Propheſying rather then ſpirituall Graces: but as it is tranſlated there, to be zealous of ſpirituall Graces, but of all ſpirituall Graces ESPECIALLY of that of Propheſying. Oecumenius thus gloſſeth the words, Οὐ δεῖ δὲ ἐνδὲ τῶν ἄλλων ἀμελεῖν χαρισμάτων, καὶ μάλιστα τοῦ περὶ τῶν προφητείαν χαρίσματος. *But we muſt not neglect o-*

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ther Graces, and especially that of Propheſying; to the ſame ſenſe, which is the true meaning of the words. Now the particulars in regard whereof the Apoſtle advanceth the Gift of PROPHESYING beyond that of Languages, are thus ſet down, verſ. 3. *He that Propheſieth ſpeaketh unto men to edification, and exhortation, and comfort.* Τὸς γὰρ ἀνθρώπους, φησὶν, οἰκοδομεῖ, καὶ παρακαλεῖ ἐπὶ τῇ πίστει, καὶ παραμυθεῖται ἐπὶ τοῖς ἐσομένοις πειρασμοῖς. This is the gloſſe of Oecumenius: that is, *For, ſaith he, he edifieth men, and exhorteth them to the Faith, and comforteth them upon the temptations that ſhall be.* Here are then ſo many limbes of this Grace, and of the work to which it did inable. And *Chap.* xiii. 2. when he ſaith, *And though I have the Gift of Propheſie, and underſtand all myſteries, and all knowledge*: it ſhould ſeem by theſe words, that the knowledge of all Divine myſteries is to be ranged under this Grace. S. Chryſoſtome there, Οὐ τὴν προφητείαν πάντων μόνον, ἀλλὰ καὶ τὴν ὑψηλοτάτην προφητείαν· εἰπὼν γὰρ, Ἐὰν ἔχω προφητείαν, ἐπήγαγε, καὶ εἰδῶ μυστήρια τὰ πάντα, καὶ πᾶσαν τὴν γνῶσιν. *He putteth not down Propheſying alone, but the higheſt degree of it, for having ſaid,* IF I HAVE PROPHESIE, *he addeth,* AND KNOVV ALL MYSTERIES, AND ALL KNOVVLEDGE. And whether thoſe particulars which the Apoſtle here expreſſeth xii. 8. when he ſaith, *For to one is given by the Spirit the word of wiſdome; to another the word of know-*

knowledge by the ſame ſpirit; whether theſe, I ſay, be of the ſame nature, limbes of this Gift of Propheſying, and of immediate inſpiration or not, is reſolved both by the terms which the Apoſtle uſeth when he ſaith, *To one is given the word of wiſdome by the* SPIRIT, *to another the word of knowledge by the ſame* SPIRIT: for thoſe things which are given by the Spirit are inſpirations in this place. And by the conſequence of his ſpeech, having ſaid afore, *The manifeſtation of the Spirit is given to every man to profit with*: for the manifeſtation of the Spirit are thoſe Graces by which the preſence of the Holy Ghoſt in the Church was made manifeſt. And we ſee in what particulars the Apoſtle further ſpecifieth this Grace, in oppoſition to that of Languages, xiv. 6. *Now, Brethren, if I come unto you with Tongues, what ſhall I profit you, except I ſhall ſpeak to you, either by* REVELATION, *or by* KNOVVLEDGE, *or by* PROPHESYING, *or by* DOCTRINE. Theſe are all particulars compriſed within the compaſſe of that Grace which the Apoſtle intendeth to advance beyond that of Languages, and in verſ. 1. and elſewhere goeth under the name of PROPHESYING. And therefore I am apt to think, that in this text the word PROPHESYING ſtandeth in a particular ſenſe, to ſignifie foretelling of things to come: As it doth alſo, *Chap.* xii. 10. For the Apoſtle having

ſaid, verſ. 8. *To one is given the word of wiſdome by the Spirit, to another the word of knowledge by the ſame Spirit* (which are both members of the Grace of Propheſying in the latitude of it, as appeareth Chap. xiii. 3. *And though I have the Gift of Propheſie, and underſtand all myſteries and all knowledge*) addeth nevertheleſſe, verſ. 10. *To another is given the working of miracles, to another Propheſie*; diſtinguiſhing the Grace of foretelling things to come, from the wiſdome and knowledge inſpired by the Holy Ghoſt, which are all ſometimes comprehended under one Grace of Propheſying. But that which the Apoſtle calleth REVELATION, is without doubt the diſcloſing of ſecrets. That I take to be queſtionleſſe, by what we find afterwards, verſ. 24, 25. *But if all Propheſie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is among you of a truth.* S. Chryſoſtome here, οὐκ ἔστι δὲ ἴσον εἰσελθόντα τινὰ ἰδιεῖν, ἢ μὲν Πέρσῃ ἢ τῇ Σύρῳ φθεγγόμενον, καὶ εἰσελθόντα ἀκοῦσαι τὰ ἀπόῤῥητα τῆς αὐτοῦ διανοίας, καὶ εἴτε πιέζων, καὶ μετὰ πονηρίας γνώμης, εἴτε ὑγιῶς εἰσελήλυθε, καὶ ὅτι τὸ καὶ τὸ αὐτῷ πέπραχθ', καὶ τὰ βεβούλευθ', πολὺ γὰρ τοῦτο ἐκείνου φευκτοδέστερον, καὶ χρησιμώτερον. *It is not the ſame for a man to come in, and ſee one ſpeaking of Greek, another Perſian, as it is to heare the ſecrets of his own mind, and whether*

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he came in to try, with an evil mind, or with a ſound one; and that he hath done this or that, for this is much more terrible and uſefull then that. To this purpoſe he alledgeth Nebuchadnezzars act, falling down before Daniel upon the diſcovery of his dream, ii. 47. And that under the Old Teſtament, Revealing of ſecrets was a thing required at their Prophets hands. By the way we may perceive by that which Saul and his Fathers ſervants did, 1. *Sam.* ix. 6. repairing to Samuel to inquire of his Fathers Aſſes that were ſtrayed. From whence we muſt conclude, that this Grace of PROPHESYING, under the New Teſtament, was of immediate inſpiration of the Holy Ghoſt, to all purpoſes as under the Old. For you ſhall find, verſ. 30. *If Revelation be made to another that ſitteth by, let the firſt hold his peace:* To ſhew us, that ſome were inſpired upon the very point of time with the truth of matters in debate at their Aſſemblies, as was Jehaziell ſonne of Zachariah, at the meeting which Joſaphat had aſſembled, 2. *Chron.* xx. 14. As were thoſe by whom Paul and Barnabas were ſent, *Acts* xiii. 2. And thoſe by whom Timothy was ordained, 1. *Tim.* iv. 14. And as that Maid at leaſt pretended to be, of whom Tertullian *De Anima*, c. ix. Beſides we ſee how often theſe Prophets of the New Teſtament are inſpired to foretell things to come. And in rea-

ſon, the Gift of Languages being inſpired both for the ſubject, and the tongue in which it is expreſſed, it is certain, that the Gift of Propheſying is not contained within humane conceptions. And indeed the Offices ſpecified out of the Apoſtle of Edifying, Exhorting, Comforting, of Speaking words of wiſdome and knowledge of myſteries, may well be referred to that rank of inſpirations, whereby a man is moved to ſpeak that which the uſe of his humane reaſon inableth him not to conceive, with aſſurance that the motion is from the Holy Ghoſt: which kind of inſpirations are counted Propheſies even among the Ebrew Doctours, as hath been ſaid. And in this kind the Expoſition of Scripture is not without cauſe underſtood under the Gift of Propheſying in this place. The Commentaries intituled to S. Ambroſe, *Prophetas dicit Interpretes Scripturarum. Sicut enim Propheta futura prædicit, quæ neſciuntur, ità & hic, dum Scripturarum ſenſum, qui multis occultus eſt, manifeſtat, dicitur* PROPHETARE. *By Prophets he meaneth Expoſitours of the Scriptures. For as a Prophet foretelleth things to come which are not known; ſo ſuch an one, manifeſting the meaning of the Scripture, which many perceive not, is ſaid to* PROPHESIE. The ſame is to be found again in him and others divers times, not ſo much becauſe the Apoſtle hath ſpecified here any ſuch part of Pro-

Prophets office, as becauſe the rules which he preſcribeth in Propheſying afterwards, from *verſ.* 29. do plainly belong to thoſe that had the Scripture in hand to expound, as ſhall appear afterwards. Therefore it is plain that theſe Propheticall inſpirations were ſeen in the Expoſition of Scripture, becauſe it is that upon which the Apoſtles rule proceedeth, verſ. 30. *If revelation be made to another ſitting by, let the firſt hold his peace:* meaning, that he that was expounding the Scripture ſhould give way to him to whom the truth of it was revealed upon the inſtant of time. But there is ſomething elſe beſides this belonging to the Gift of Propheſying as well as of Languages. For the Apoſtle from *verſ.* 14. here, thus writeth: *If I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitfull. What is it then? I will pray with my ſpirit, but I will pray with underſtanding alſo. I will ſing with my ſpirit, and I will ſing with underſtanding alſo. Elſe when thou ſhalt bleſſe with the ſpirit, how ſhall he that occupieth the place of the unlearned ſay, Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? For thou verily giveſt thanks well, but the other is not edified.* It is not ſo clear, how the Apoſtle here ſaith, *My ſpirit prayeth, but my underſtanding is unfruitfull*, having ſaid afore, *He that ſpeaketh in a tongue edifieth himſelf.* For if he that hath

the Gift profiteth in the understanding of the mysteries which the spirit suggesteth to him in a strange Language, how is his understanding unfruitfull? Therefore S. Chrysostome acknowledging this difficulty, yieldeth, that some of them which had this Grace, understood what they said, others not; for thus he writeth upon these words, *He that speaketh in a strange Language edifieth himself:* Καὶ πῶς ἐὰν μὴ οἶδεν ἃ λέγει; ἀλλὰ τέως περὶ τῶν εἰδότων ἃ λέγουσι, διαλέγεται, εἰδότων μὲν αὐτῶν, οὐκ ἐπισταμένων δὲ εἰς ἑτέρους ἐξενέγκειν. *And how if he know not what he saith? But thus farre he speaketh of those that understand what they say, but know not how to expresse it to others.* But the words of Theodoret are thus in the Greek of Oecumenius, Πνεῦμα, τὸ πνευματικὸν χάρισμα λέγει, νοῦν δὲ, τὴν σαφήνειαν καὶ ἑρμηνείαν τῶν λεγομένων. That is, *He meaneth by* SPIRIT, *the spirituall Grace, but by* UNDERSTANDING, *the declaration and interpretation of things that are spoken.* By thus expounding the word νοῦς, to signifie a meaning understood, he seemeth to reconcile the text with that afore, without acknowledging that they understood not what they spake in strange Languages. According to which sense ὁ δὲ νοῦς μου ἄκαρπός ἐστι, beareth this interpretation, *my meaning is fruitlesse*, to wit, to the hearers, not yielding them the fruit required of it: and again, προσεύξομαι τῷ νοΐ, is, *I will pray in a meaning understood.* Whether the

the words will bear this meaning or not, let men of learning judge: The thing is probable enough, seeing the fault which the Apostle findeth, vers. 17. is not that a mans self is not edified, but saith he, *another is not edified.* And if we follow the intent of the Apostle close, it will easily appear, that the purpose of his speech requireth more then that a man himself should understand what he speaketh in an unknown tongue, to wit, that his Audience also should understand it. And therefore let who will dispute the proper signification of his words (a thing not so seasonable in this place) so long as the drift and purpose of the argument guideth and overruleth the sense, when he saith, *I will pray and sing with my* SPIRIT, *I will pray also and sing with* UNDERSTANDING, to be this, I will pray and sing by inspiration, but it shall be in a meaning understood, or understandable; according to the words of Theodoret alledged afore, Πνεῦμα, τὸ πνευματικὸν χάρισμα λέγει, νῦν δὲ τὴν σαφήνειαν, καὶ ἑρμηνείαν τῶν λεγομένων· And it followeth thus, Λέγει δὲ ὅτι προσήκει τὸν ἑτέρᾳ γλώσσῃ διαλεγόμενον, εἴτε ἐπὶ ψαλμῳδίᾳ, εἴτε ἐπὶ προσευχῆς, εἴτε ἐπὶ διδασκαλίας, ἢ αὐτὸν ἑρμηνεύειν (καὶ νοεῖν τὶ λέγῃ) εἰς ὠφέλειαν τῶν ἀκουόντων, ἢ ἕτερον τοῦτο ποιεῖν δυνάμενον συμπρὸν τῆς διδασκαλίας παραλαμβάνεσθαι· *Now he saith, It is fit that he that speaketh in another tongue, whether singing Psalmes, or Praying, or Teaching should either interpret himself (and understand*

what he ſaith) for the benefit of his hearers, or that another ſhould do it, that is ſufficient to be taken for an Aſſiſtant to his Doctrine. The words incloſed are added by Oecumenius, deſiring to jumble S. Chryſoſtomes Interpretation and Theodorets into one, which proceed from contrary opinions: for all the reſt beſides thoſe words is extant in the Latine of Theodoret, who hath delivered the right of the Apoſtles meaning, That it is requiſite for him that ſpeaketh tongues to interpret, ſuppoſing that he underſtandeth what he ſaith. The ſame ſenſe is expounded by S. Baſil, *Reg. Brev.* 278. otherwiſe the nature of this Branch of the Gift of Languages is truly ſet down by S. Chryſoſtome in theſe words, Καὶ γὰρ ἦσαν τὸ παλαιὸν χὴ χάρισμα εὐχῆς ἔχοντες πολλοὶ μετὰ γλώττης. χὴ ἤυχοντο μὲν, χὴ ἡ γλῶττα ἐρθέγγετο, ἢ τῇ Περσῶν, ἢ τῇ Ῥωμαίων φωνῇ ἐυχομένη, νοῦς δὲ ἐκ ἤδιει τὸ λεγόμενον. *For of old there were many that had the Grace of Prayer, with that of Language. and they prayed, and the tongue praying ſpake the Perſian or Romane Language, but the mind knew not what was ſaid.* In that he thinketh, that he which had the Gift, underſtood not what he ſaid, I have ſhewed for what cauſe I leave him afore; but in that he ſaith, *They had a Grace of Praying with that of Languages*, as a branch of it, it ſhall further appear how right he is afterwards. The more I marvell, that the learned Heinſius of late

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ſhould ſo diſguiſe the meaning of this whole paſſage, in expounding that appertenance of this Gift of Languages, whereof the Apoſtle ſpeaketh here, verſ. 13. *Wherefore let him that ſpeaketh in an unknown tongue, pray, that he may* INTERPRET. The meaning whereof he maketh this: When a man hath ſpoken in an unknown tongue, let him repeat the ſumme of it in his prayer afterwards, and ſo interpret his meaning in a known Language. Theſe are ſome of his words, *Siquis ergò, inquit, linguâ peregrinâ uſus eſt, adjungat preces, quibus antedicta interpretetur. Peregrinâ enim linguâ preces ſi concipiantur, fruſtrà fit hoc certè, quia non intelliguntur. If a man have uſed a ſtrange language, ſaith the Apoſtle, let his prayers follow, wherein he may interpret what he ſaid afore. For if prayer be conceived in an unknown tongue, ſure it is to no purpoſe, being not underſtood.* Thus do men ſometimes imploy their wit and learning to make things obſcure that are plain enough when they are let alone. But though, as he ſaith, it is now in uſe in divers Churches to recapitulate the Sermon in a prayer after it, yet it concerned him to have ſhewed us ſome trace or ſtep of like practice in the writings of the Apoſtles, or Primitive Chriſtians, if he would have us to believe this to be the meaning of the Apoſtle. Now the Apoſtle, as he ſpeaketh of *praying*, ſo he ſpeaketh of *ſinging*, of *bleſsing*,

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of *giving thanks* with the Spirit, and with understanding: these are no dependances of that which was preached afore, therefore neither that Praying whereof he speaketh here. For you heard what Theodoret said afore, Εἴτε ἐπὶ προσευχῆς, εἴτε ἐπὶ ψαλμωδίας, εἴτε ἐπὶ διδασκαλίας. *Whether in praying, or in singing Psalms, or in Teaching.* And you shall see what the Apostle saith afterwards, vers. 26, 27. *When ye come together, every one of you hath a Psalme, hath a Doctrine, hath a Tongue, hath an Interpretation. Let all things be done to edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and let one interpret.* Where, as Theodoret hath well expressed his meaning, that *all things*, as well singing of Psalmes, as teaching matter of Doctrine (and Theodoret had cause to adde Praying, finding it afore, vers. 15.) might be done to the best purpose of edifying, his will is, that whatsoever is spoken in any of those kinds, in a strange Language, be interpreted by one, whether the same that spoke already, or another that had the Gift to do it. In fine, to make appear that the Apostle when he saith, vers. 13. *Let him that speaketh in an unknown tongue pray that he may Interpret*, intendeth that he should pray for the Gift of Interpreting that which he was inspired to speak in a strange Language. It shall here be declared that the Apostle directeth them to

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labour after theſe Graces by their Prayers as well as by their Studies, or what means elſe they could addreſſe to God for the attaining of them. That which we ſaw practiſed by the Diſciples of Prophets, under the Old Teſtament, that we ſhall ſee preſcribed by the Apoſtle under the New, when he ſaith, 1. Cor. xii. 31. *But be zealous of the beſt Gifts.* and 1. Cor. xiiii. 1. *Be Zealous of ſpirituall Gifts.* and again, *Let him that ſpeaketh in an unknown tongue, pray that he may Interpret.* Where S. Chryſoſtome, Ἐνταῦθα δείκνυσιν ἐν αὐτοῖς ὂν τὸ λαβεῖν τὸ χάρισμα. περσευχέσθω γάρ φησι, τουτέστι, τὰ παρ' ἑαυτῶν εἰσαγέσθω, καὶ γὰρ ἐὰν σπουδαίως αἰτήσῃς, λήψῃ. *Here he ſheweth, that it is in them to receive the Grace. For,* LET HIM PRAY, *ſaith he, that is, Let him contribute that which is required at his hands, for if thou ask ſtudiouſly, thou ſhalt receive it.* When he expoundeth, *Let him pray,* to be, Let him contribute what is required from him, he meaneth that Zeal and Study which is ſpoken of in the other places, of which you have again, verſ. 39. *Be zealous or ſtudious of Propheſying, and forbid not to ſpeak with Tongues:* and 1. Theſſ. v. 20. *Deſpiſe not Propheſying.* The like you ſhall find in S. Chryſoſtome upon 1. *Cor.* xii. 31. and the Commentaries under S. Ambroſe his name, upon 1. Cor. xiiii. 32. *The Spirits of the Prophets are ſubject to the Prophets. Idcirco dixit* SUBJECTUS EST PROPHETIS, *ut ingenia accen-*

accenderet hâc ſpe, quòd Spiritus conatus adju-vet. Therefore he ſaith IS SUBJECT TO THE PROPHETS, *to incourage wits, with hope that the Spirit helpeth their endeavours:* And by and by he draweth to this purpoſe the words of the Apoſtle, *For they drank of the ſpiritu-all Rock that followed them*, and addeth, *Hoc eſt enim ſubjectum eſſe, quod eſt ſequi. Ità Spiritus Subjectus dicitur, ut conatus bonos adjuvet, cùm perficit. Subjectus enim videtur qui cœpta alte-rius perficit. For to be ſubject, is the ſame as to follow. So the Spirit is ſaid to be Subject, becauſe of his help to good endeavours, when he bringeth them to paſſe. For he that bringeth anothers un-dertakings to effect, ſeemeth to be ſubject.* This is not to allow this meaning of the Apoſtles words, which I ſhall ſhew afterwards to be otherwiſe: but to take notice what impreſſi-on of this truth they received from the pla-ces alledged. And you ſhall find the ſame Authours, to let paſſe others, expounding the Apoſtles words *Rom.* xii. 3, 6. no other-wiſe. *According as God hath dealt to every man the meaſure of Faith, and whether Propheſying according to the proportion of Faith.* S. Am-broſe, *Hæc ergò datur pro modo accipientis, hoc eſt, quantum cauſa exigit propter quam datur. This therefore* (that is, Propheſie) *is given ac-cording to the meaſure of him that receiveth; that is, as much as the cauſe requireth, in reſpect whereof it is beſtowed.* And S. Chryſoſtome,

Εἰ γὰρ καὶ χάρις ἐστὶν ἀλλ' οὐκ ἁπλῶς ἐκχεῖται, ἀλλὰ τὰ μέτρα παρὰ τῶν δεχομένων λαμβάνουσα πίστον ἐπιῤῥεῖ, ὅσον ἂν εὕρῃ σκεῦος πίστεως αὐτῇ προσενεχθέν. *For though it be a Grace, it is not indifferently poured forth. But taking the meaſure from them which receive it, floweth upon them, in meaſure as it findeth the veſſel of faith offered.* underſtanding that faith which moveth men to ſue to God for ſuch Graces, as he ſaith, *pray that he may Interpret.* And this is it which the Apoſtle writeth to Timothy, 1. Tim. iv. 13, 14. *Till I come give attendance to reading, to exhortation, to doctrine, neglect not the Gift that is in thee, which was given thee by Propheſie, with the laying on of the hands of the Presbytery.* And 2. Tim. 1. 6. *Wherefore I put thee in remembrance that thou ſtirre up the Gift of God that is in thee, by the putting on of my hands.* For in calling it a *Gift*, he ſignifieth an extraordinary Grace of that time: but in willing him *to ſtirre it up*, and not to neglect it, he ſheweth that it was in him to procure it at Gods hands, by reading, and teaching, and praying, and the like means which he nameth, or nameth not. The true meaning then of the Apoſtle when he ſaith, verſ. 14, 15, 16, 17. *For if I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitfull. What is it then? I will pray with the ſpirit, but I will pray with the underſtanding alſo: I will ſing with the ſpirit, but I will ſing with the underſtanding alſo: Elſe*

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when thou ſhalt bleſſe with the ſpirit, how ſhall he that poſſeſſeth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? For thou verily giveſt thanks well, but the other is not edified: I ſay the meaning of this whole paſſage ſuppoſeth that which we began to prove of the Prophets under the Old Teſtament, that it was part of their Office to compoſe the praiſes of God, and the prayers of their Congregations. For if we take not our marks amiſſe, we ſhall ſee that the ſtrength of our advantage upon theſe words againſt the Church of Rome lieth in this, becauſe the Apoſtle argueth expreſſely againſt them, that to ſhew their Gift of Languages, took vpon them, not onely to utter the myſteries of God in ſtrange Tongues, but alſo in them to conceive Prayers and Pſalmes of Gods praiſes, in the name and behalf of the Church. This they are deſirous to decline if the Apoſtle would give leave. For that which he ſaith, verſ. 17. ANOTHER *is not edified*, is as much as we find, verſ. v. and verſ. xii. *that the* CHURCH *may be edified.* and verſ. xix. *In the Church I had rather ſpeak five words to teach* OTHERS. and the Apoſtle afterwards, verſ. 16. *What is it then, my brethren, when you come* TOGETHER, *every one of you hath a Pſalme.* And to this purpoſe it will be very effectuall to obſerve, That as in the Old Teſtament,

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Saul and his servant are said to meet a whole Quire of Prophets Propheſying, and the ſonnes of Aſaph, Heman and Jeduthun are ſaid to Propheſie in ſinging the praiſes of God which the ſpirits of Prophets had indited; ſo in the New Teſtament, for the ſame cauſe, it ſeemeth, that ſinging the praiſes of God, is called *Propheſying* by the Apoſtle. For let me ask what the Apoſtle meaneth when he ſaith, 1. Cor. xi. 5. *Every woman praying or* PROPHESYING *with her head uncovered:* his ſpeech concerning Chriſtian Aſſemblies, wherein he forbiddeth a woman to ſpeak, 1. *Cor.* xiiii. 34? Is it that which the Italian Gloſſe of Diodati after Beza hath expounded? *It ſeemeth*, ſaith he, *this word is to be taken here, not onely for handling or expounding the Myſteries of the word of God, as Rom.* xii. 6. *but alſo for hearing them, marking them, meditating upon them while they are propoſed of thoſe that have the Charge.* This cannot be allowed. Praying is the parties own act, why not PROPHESYING, that ſtandeth in rank with it? The Commentaries under S. Ambroſe his name, *Prophetari autem eſt, adventum fore Domini voce Symboli poſt Orationem effari; To Propheſie is to pronounce in the words of the Creed, that the Lord ſhall come.* The Creed was pronounced by the whole Congregation, this he thinketh was called *Propheſying*, becauſe it ſpeaketh of the coming

coming of Christ which shall be. I bring not this because I allow it, for it is somewhat strange, to make all people Prophets that say their Creed, because one Article of it speaketh of things to come: besides, I do not find that the Creed was from the beginning any part of the Church-Service. But because he saw the true point of the difficulty, that hearing Propheſies was no Propheſying, but it must be something that the Congregation uttereth, as well as in Praying, which the Apoſtle calleth *Propheſying*: And what doth the whole Congregation send forth but Prayers and Psalmes? In both these, as near as can be, the people bear their part: the whole pack of Prophets Propheſied together, when Saul, and his servant, and his messengers came, because they all joyned in the Praises of God, Samuel guiding the Quire: when the Spirit of God came on them, they uttered the Praises of God which the Spirit of God suggeſted, the rest bearing part in their sense. Isidore Peluſiota, lib. ii. Epiſt. 90. Τὰς ἐν ταῖς ἐκκλησίαις φλυαρίας καταπαῦσαι βεβούλημένοι οἱ τοῦ Κυρίου ἀπόστολοι, καὶ τῆς ἡμῶν παιδεύσεως κατασκώψαι, ψάλλειν ἐν αὐταῖς τὰς γυναῖκας συνετῶς συνεχώρησαν. *The Apoſtles of our Lord, and Teachers of our Orders, deſirous to ſuppreſſe idle talking in Churches, underſtandingly permitted women to ſing in them.* I know there are other Texts of the Apoſtle, where he speaketh in gene-

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rall to all persons to sing Psalmes; Ephes. v. 18, 19. *Be filled with the spirit: speaking to your selves in Psalmes, & Hymnes, & spirituall songs, singing & making melody in your hearts unto God.* And Colos. iii. 6. *Teaching and admonishing one another in Psalmes, & Hymnes, and spirituall songs: singing with grace in pure hearts unto God:* yet with good right are these words referred to no place but this, because expresse mention of women singing in Assemblies, we find none but here. If any man thinketh, that Isidore in those words, reflecteth not upon any thing delivered in writing by the Apostles, but of the custome which the Church received at their hands. It must needs nevertheless seem the most probable sense of S. Pauls words, which maketh them agree with that custome, which he saith the Church received from the Apostles. Tertullian de Virg. Velandis, cap. xvii. *Quantam autem castigationem merebuntur etiam illæ, quæ inter Psalmos, vel in quacunq; Dei mentione, retectæ perseverant? Meritóne etiam in oratione ipsa facilimè fimbriam, aut villum, aut quodlibet filum cerebro superponunt, & tectas se opinantur? But what reproof shall even they deserve, that continue unveiled in singing Psalmes, or in any mention of God? Have they reason in their very Prayers, at their best ease to lay a fringe, or thrumme, or any thred upon the brain, and think themselves*

veiled: here you have the two particulars of Pſalmes and Prayers expreſſed, which the Apoſtle calleth *Praying* and *Propheſying*. with the reaſon, of reverence at the mention of God, to inforce his purpoſe, that they ought not to content themſelves with no veil at Pſalmes, or with a ſlight one at Prayers. And afterwards, *Oportet ergò omni tempore & omni loco memores Legis incedere, paratas & inſtructas ad omnem Dei mentionem, qui ſi fuerit in pectore cognoſcetur & in capite fœminarum. It behooves therefore to walk mindfull of this Law, at all times and in all places, ready and provided againſt all mention of God, who if he be in womens hearts wil be known on their heads*; expreſſing the Apoſtles reaſon, Reverence at the mention of God. And as for the Prayers of the Church, we have a ſingular paſſage in the Apoſtle *Rom.* viii. 26. to the beſt of my judgement to be underſtood to this purpoſe, *And the Spirit alſo helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit maketh interceſsion for us, with groanings which cannot be uttered.* For what is it, that the Apoſtle calls *the firſt fruits of the Spirit*, verſ. 23. there afore, but the flowr & cream of thoſe ſpirituall Graces, whereof the Apoſtle writeth all this while to the Corinthians? And when he ſaith, *we know not what we ſhould pray for as we ought*, true it is, we are ſufficiently

ently informed, what we are to pray for in the Scripture, but ſeeing the purpoſe of the Scripture in generall, is not ſo perfectly underſtood by all perſons, much leſſe the Exigence of it duly pointed in particular, it is no marvel if we believe, that the inſpiration of the holy Ghoſt, is able far better to inform us, what we are to pray for, even at our Aſſemblies, when we ſee the Apoſtle himſelf pray for the goad in the fleſh to be removed, which God thought not fit to be granted. But when he ſaith, *the Spirit maketh interceſsion for us*, we know firſt that by the SPIRIT, the Apoſtle in this ſubject continually underſtandeth the Inſpirations of it, as hath been obſerved afore: we know again what endleſſe debate & difficulties, the ſenſe of theſe words breedeth, and what better courſe have we to end them, then by underſtanding in theſe words, the interceſſions which the holy Ghoſt inſpireth? And thoſe *unutterable groans of the Spirit*, whoſe mind *he that ſearcheth the heart trieth*, verſ. 27. *and findeth that it maketh interceſsion for the Saints, according to God*, what are they elſe, but thoſe deſires, which the Spirit inſpireth to them which have the firſt fruits of it, cauſing them to groan within themſelves, *waiting for the adoption, to wit, the redemption of the body*, as it went afore *verſ.* 13? For as men inſpired were not able to expreſſe the vehemence of

the desires they were inspired with, no more were they able to comprehend the meaning of them, the depth of things inspired, being sounded by him alone that inditeth the same. This exposition is S. Chrysostomes, who hath delivered us the ground of it for Historicall truth, upon the place, telling us, that there was no lesse peculiar an inspiration to pray, at that time, then there was to foretell things to come, to cure diseases, to do miracles, to speak strange languages. Μετὰ δὴ τούτων ἁπάντων, ἦν καὶ εὐχῆς χάρισμα ὃ καὶ αὐτὸ Πνεῦμα ἐλέγετο· καὶ ἦν ἔχων, ὑφ' ἑνὸς τοῦ πλήθους παντὸς ἤυχετο. ἐπειδὴ γὰρ πολλὰ τῶν συμφερόντων ἡμῖν ἀγνοοῦντες, τὰ μὴ συμφέροντα αἰτούμεθα, ἦρχετο χάρισμα εὐχῆς εἰς ἕνα τινὰ τῶν τότε, καὶ τὸ κοινὴ συμφέρον τῆς ἐκκλησίας ἁπάσης, αὐτὸς ὑφ' ἁπάντων ἴσατο αἰτῶν, καὶ τοὺς ἄλλους ἐπαίδευε. *With all these*, saith he, *there was also a Grace of Prayer, which was also called* A SPIRIT (as the spirit of knowledge, the spirit of wisdome, and the like, that is the spirituall Gift of it) *and he that had this, prayed for all the multitude. For because, not knowing many of those things that are good for us, we desire those that are not*, (as here it is said, We know not what to ask for as we ought) *the grace of Prayer came upon some man then, and he stood up to desire in the name of all, that which was good for the Church in Common, and taught others to do it.* And again, ὁ γὰρ τοιαύτης καταξιωθεὶς χάριτος, ἕως μὴ πολλῆς καταυύξεως, καὶ πολλῶν τῶν στεναγμῶν, τῶν κατὰ διάνοιαν τῷ θεῷ προσπιπτόντων, τὰ συμφέροντα πᾶσιν αἰτεῖ· ἃ καὶ νῦν συμβολόγιον ὁ διάκονος, τὰς ὑφ' τοῦ δήμου

μὲ ἀναφέρων εὐχάς. *For he that was vouchsafed this Grace, standing with much compunction, with many groans, such as prostrate a man in mind before God, asketh such things as are good for all. Correspondent whereto now is the Deacon, when he offereth to God the prayers for the people.* The opinion and relation of this most excellent man at expounding the Scripture, going so clear with the words of the Apostle, maketh this beyond question with me, to be the meaning of the Apostle. which shall afterwards get still more credit, by the profer which shall be made, of designing the kind and nature of these Prayers and Thanksgivings, whereof the Apostle speaketh here, to have been the same that the Church hath practised in all Ages since. And, these things supposed, the meaning of the Apostle in the passage which we are in hand with sufficiently sheweth, that as these which were indowed with the grace of Languages, did not stick to do those things, to utter the praises of God, the prayers and thanksgiving of the people, at their Assemblies, in unknown tongues, to make show of their Gift which he forbiddeth: so those that had the Grace of Propheſying, did and are directed to do the like for the benefit of the Congregation, in all particulars whereof he speaketh. These things thus cleared, give us full assurance of the kindred between these two kinds of

Graces, of Languages and Propheſying, by the limbes and branches of the offices expected from both: and that by conſequence, all theſe Propheticall Graces, were of immediate inſpiration, as much as that of Languages. which the Apoſtle coming up to his firſt purpoſe in this whole diſcourſe, which was to regulate the uſe of both kinds of theſe Graces at their Aſſemblies, further declareth in recapitulating thoſe Offices of both, *verſ.* 27. which he thinketh fit to remember there. His words are theſe, verſ. 26. *How is it then brethren? when ye come together, every one of you hath a Pſalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: Let all things be done to edifying.* Tongues and Interpretations of them, it is plain, belong to none but thoſe that have that Grace: Revelations are ſpecified afore to be a kind of Propheſying, but there is no reaſon to convince that they might not be ſuggeſted in ſtrange languages. Pſalmes it is plain by that w^ch^ went afore, were uttered in ſtrange languages, but the Apoſtle preſcribeth to do it in the known tongue, as an office of Propheſying. Of Doctrines the like muſt be ſaid as of Revelations. In fine, the reaſon which moves the Apoſtle to allow ſpeaking in ſtrange tongues in the Church, provided there be one to interpret, becauſe the matters ſo uttered are for the edifying of it, is enough

enough to prove that the ſubſtance of things uttered by both Graces, was not unlike; & therefore thoſe rules alſo, in which the Apoſtle concludeth, ſerve to averre the difference and agreement obſerved between the two kinds of Graces, ſpeaking as they do to two heads, one of Languages, the other of Propheſying. The ſumme of them being the ſame that was propoſed in the beginning of the chapter: for there we reade, *deſire ſpirituall gifts, but rather that ye may Propheſie*; and here in the concluſion we reade, verſ. 39. *covet to Propheſie, and forbid not to ſpeak with Tongues*. Commending the one without limitation, permitting the other with a caveat of one to interpret. The ſame is the meaning of his rule to the Theſſalonians, 1. v. 19, 20. *Quench not the ſpirit, deſpiſe not Propheſying*. The one part adviſing to maintain all ſpirituall Graces, by allowing the orderly uſe of them at their aſſemblies; the other in particular to eſteem aright of Propheſying above the reſt, which the Apoſtle expreſſeth in terms of abatement, charging not to deſpiſe it. Before I take in hand the meaning of theſe rules in particular, be it obſerved, that theſe things which were delivered at their aſſemblies, in the uſe of both kinds of Graces, were not conceived upon the inſtant, but ready provided afore: for within theſe terms the Apoſtles words will conclude us, when

he ſaith, verſ. 26. *When ye come together every one of you* HATH *a Pſalme*, &c. which is, that they came provided of what they intended there to declare, as appeareth by that part of the rule that concerneth Propheſying verſ. 29, 30. *Let the Prophets ſpeak two or three, and let the other judge: if revelation be made to another that ſitteth by, let the firſt hold his peace.* Where the difference is manifeſt, between that which was ſuggeſted at the inſtant, and that which was conceived afore. Now whereas the principle upon which the Apoſtle proceedeth is the edification of the people, as he ſaith, verſ. 26. *Let all be done to edifying*; well are we aſſured that it was for the edification of the Church, to underſtand what the Spirit ſuggeſted to them that ſpake in ſtrange languages, concerning the praiſes of God and the myſteries of his kingdome. It was for their edification indeed, but not ſo much as the knowledge of the Scripture, which conſiſteth not of Revelation for the time, but is intended for the perpetuall inſtruction of Gods people. Therefore the Apoſtles will is, that two or three ſpeak with tongues, and another interpret, not to take up that time which the expoſition of Scripture required, verſ. 27. S. Ambroſe upon thoſe words, *Ideo ut multum tres & Interpretem illorum, nè occuparent diem Linguis loquentes, & non haberent tempus Prophetæ diſſerendi Scri-*

Scripturas, qui ſunt totius Eccleſiæ illuminatores. Therefore three at the moſt, and him that interpreteth them, that they ſhould not ſpend the day in ſpeaking Languages, ſo that the Prophets which are the inlightners of the whole Church, ſhould not have time to expound the Scriptures. The holy Ghoſt was diſpenced among men that were converted to the faith, for their aſſiſtance in underſtanding the Scriptures, which alwayes was their buſines. They began ſtraight, as the uſe was under the Old Teſtament, to train others to the ſame knowledge. The Apoſtles rule ſuppoſeth no leſſe, ver. 29, 30. *Let the Prophets ſpeak two or three, & let the other judge. If revelation be made to one that ſitteth by, let the firſt hold his peace.* The whole words of S. Ambroſe touched afore; *Hæc Traditio eſt Synagogæ quam nos vult ſectari (quia Chriſtianis ſcribit, ſed ex Gentibus factis, non ex Judæis) ut ſedentes diſputent, Seniores dignitate in cathedris, ſequentes in ſubſelliis, noviſsimi in pavimento ſuper mattas: Quibus ſi revelatum fuerit, dandum locum dicendi præcipit, nec deſpiciendos quia membra Corporis ſunt: It is a Tradition of the Synagogue which he would have us to follow (for he writeth to Chriſtians, but converted, not from the Jews, but from the Gentiles) to diſpute ſitting, the Eldeſt in dignity in Chairs, the next on ſeats, the laſt on matted floores. To whom if Revelation were made, he commandeth that room to ſpeak be allowed,*

allowed, not deſpiſing them as members of the body. The inſpiration of the Holy Ghoſt was not alwayes preſent with Prophets, they ſpake in Expoſition of the Scripture, out of that which the Spirit formerly had ſuggeſted. Moſt like it is that the inſpirations of the Holy Ghoſt ſhould poſſeſſe one or other of them which had the Grace, in the time and place of Divine Service: for you ſaw afore verſ. 24. how the revelation of ſecrets was wont to be infuſed upon them at that time when unbelievers came into their Aſſemblies. If any ſuch thing came to paſſe, the Apoſtles will is, though he were of a mean rank among the Diſciples of Prophets, he ſhould be allowed to ſpeak. For let no man think that the Apoſtle here alloweth all members of the Church to ſpeak in publick. In that the pretended S. Ambroſe ſeemeth to miſtake, admitting thoſe, whom he deſcribeth ſitting on the floore, to ſpeak. For he that was inſpired without peradventure ſate not upon the floore, but among the Prophets. The words of the Apoſtle are generall, when he ſaith, verſ. 31. *For ye may all Propheſie one by one, that all may learn, and all may be comforted.* But this ſpeech all this while concerneth not the Congregation, but thoſe that have the Gifts of Propheſying and ſpeaking with Languages. And men of Learning know, that gene-

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rall words are to be confined to the particular Argument of the speech. Besides, the Apostle hath made the difference himself, when he saith, vers. 16. *How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks?* Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, he that sitteth in the place of a private person without Learning, is so named in difference to those that professed themselves Teachers; if he should stand up and teach, this difference which the Apostle maketh would be quite abolished. He forbiddeth a woman to speak in the Church whatsoever be her Graces, were she one of Philips daughters the Propheteſſes, he alloweth not all men to speak, but such whose Graces were known and discerned, of whom all the Discourse hitherto proceedeth. Now the matter in question is this: It is plain that the Gift of Languages came by immediate inspiration of the Holy Ghost: and it is plain that many particulars of the Gift of Prophesying did likewise, as the foretelling of things to come called *Prophesying*, vers. 6. the knowledge of mens secrets, the understanding of the Scripture, and of matters debated upon it, vers. 25. and 30. the Praises of God and the Prayers of the Congregation, which were inspired in strange Languages, as it is said, vers. 14. *My spirit prayeth, but my understanding is unfruitfull*; and therefore were no

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leſſe inſpired to them of whom the Apoſtle, verſ. 15. *I will pray and ſing with the Spirit, and with underſtanding.* In fine, there is no cauſe to make doubt, that all the particulars, through this whole Chapter, ranged under the generall Grace of Propheſying, are by him underſtood to proceed from men indued with immediate inſpirations. And therefore the queſtion wil be, What is his meaning in that which followeth, verſ. 32. *The Spirits of the Prophets are ſubject to the Prophets*; for on the one ſide, when he ſaith, *The Spirits of the Prophets*, the word SPIRITS in this ſubject hath alwayes ſignified inſpirations, true or pretended: on the other ſide, the inſpirations of the Holy Ghoſt are not to be ſubject, are not to be judged, as *verſ.* 29. though it be by Prophets. The meaning of theſe words give me leave thus to debate. S. Ambroſe thinketh, that when it is ſaid, *The Spirits of the Prophets are ſubject to the Prophets*, a reaſon is given for the Rule which commandeth to ſpeak by turns, and to give way to him that is inſpired upon the inſtant, *verſ.* 29, and 30. to ſhew that this they might well do, becauſe they were not ſo inſpired by the Holy Ghoſt, as to be tranſported to ſpeak whether they would or not, but that it was in them to moderate, as it was in them to procure the influence of it, according to his words produced afore. In this ſenſe, the

Spirits

Spirits of Prophets are subject to the Prophets themselves. But though we grant, that mens particular indeavours were means to attain the Grace of immediate inspirations, as was proved, yet we are not therefore bound to grant, that it was in them to be inspired at their pleasure. In the Old Testament it is said, *That the Spirit of the Lord* CAME *upon Saul and his servants*: and Jer. xlii. 7. *After ten dayes the word of the Lord* CAME *to Jeremiah*, having undertaken to pray for the revealing of the will of God to them before: from whence the Ebrew Doctours collect, that he could not obtain the Grace in the mean time: *Maimoni Fundam. Legis* viii. 5. and the late Annotations there. Besides, this sense is impertinent to the Apostles purpose; who when he saith, vers. 29. *Let the Prophets speak two or three, and let the others judge*, speaketh of things brought from home, and conceived afore the time of meeting, as you may see vers. 26. *When you come together every one of you hath a Psalme*, and so forth. But when he saith, vers. 30. *If revelation be made to another as he sitteth, let the first hold his peace*, he speaketh of that which is inspired at the instant of time. And therefore it seemeth more reasonable to conceive, that the Apostle, when he saith, vers. 31. *ye may all Prophesie one by one*, rendereth a reason for what he had said in commanding them to speak by turns, that all

all might contribute to the edification of the Church, as it followeth there, *That all may learn, and all may be comforted:* But when he addeth, *And the Spirits of the Prophets are ſubject to the Prophets*, he rendereth a reaſon for what he ſaid in commanding the other to judge, becauſe if ſome ſhould not yield to the judgement of others, the confuſion and unquietneſſe enſuing hereupon might be imputed to the Ordinance of God. Theodoret, after S. Chryſoſtome; *Ità Jeſus ſubjiciebatur Moſi, ità Elizæus Eliæ, ità ipſi Elizæo multitudo Prophetarum, ità ipſi Apoſtolo Timotheus & Titus & reliqui.* *So was Joſue ſubject to Moſes, ſo Elizeus to Elias, ſo a number of Prophets to Elizeus, ſo Timotheus, Titus, and the reſt, to the Apoſtle.* And this ſenſe Calvine embraceth. According to which, the judgement whereof the Apoſtle ſpeaketh, if we conceive it to concern immediate inſpirations, muſt not be underſtood to call them to account, as for the truth of that which the Holy Ghoſt inditeth, but to conſiſt in judging the meaning and conſequence of things inſpired, which even the perſons from whom they came, though not ignorant throughout, as not bereft of their ſenſes and underſtanding in Propheſying, yet were not able themſelves to ſound to the bottome. Do we not ſee the Prophet Daniel, ix. 2. ſtudying about the ſeventy years which the Pro-

Prophet Jeremiah had foretold, for the deſolations of Jeruſalem, whereupon he prayeth and obtaineth the Revelation of the ſeventy weeks? And the Apoſtle, 1. *Pet.* i. 10,11. expreſſely affirmeth that the ancient Prophets, who Propheſied of Salvation by Chriſt, ſearched and enquired diligently about it, and the time of it, whereof the Spirit within them Propheſied. And to ſhew that it was no otherwiſe with them that were endued with like ſpirituall Graces under the New Teſtament, it is to be obſerved with what earneſt obteſtations the Apoſtle dealeth with the Theſſalonians, 2. *Ep.* ii. 1,2. not to be troubled as if the day of Chriſt were at hand, either by SPIRIT, or by word, or by letter as from us. For if the Spirit ſpake it, how are they otherwiſe to be perſwaded? Is it becauſe the Apoſtle ſpeaketh of pretended inſpirations? So it is ſaid indeed, but them he had inſtructed them to diſcern, 1. *Theſſ.* v. 21. How then ſhall we think that the Apoſtle beſeecheth them not to be moved with that which the Spirit ſpake, but as it might be a meaning collected out of words ſpoken by ſome man that had ſuch Graces? And therefore in 1. *Tim.* iiii. 1. the Apoſtle thus writeth, Τὸ δὲ Πνεῦμα ῥητῶς λέγει, *The Spirit ſpeaketh* EXPRESSELY, ſaith the Apoſtle, making that a different thing from the meaning apprehended, or collected from things which the

the Spirit ſpake. And to my apprehenſion we have an eminent inſtance hereof in the Apoſtle himſelf, who having had a Revelation, *Acts* xix. by which he purpoſed in the Spirit when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, *After I have been there, I muſt alſo ſee Rome*; under this reſolution writeth to the Romanes in that Epiſtle, dated not long afterwards, xv. 23. *That he had now no place in thoſe parts:* and to the Elders of Epheſus not long after that thus ſpeaketh, Acts xx. 25. *I know that ye all among whom I have gone, preaching the kingdome of God, ſhall ſee my face no more.* All which nevertheleſſe, being afterwards at Rome, he writeth to the Philippians from thence, ii. 24. *That he hopeth to come to them ſhortly.* And to Philemon, in the parts of Aſia, about the ſame time, verſ. 22. *To prepare him a lodging, as hoping to be granted to them through their prayers:* Things which can no wayes ſtand with that which he had written afore, that he had no longer place in thoſe parts; and that the Epheſians ſhould ſee him no more: and all this, no more inconvenience in the Apoſtle then this, that upon his Revelation he conceived God had appointed that, which afterwards upon the ſucceſſe of his affairs, he was in hope would come to paſſe otherwiſe: Nor more inconvenience that this ſhould be related

ted in Scripture, then that the speeches of Jobs friends should have a place in it, of whom it is said, *They have not spoken aright of me as my servant Job hath done.* Thus then, when the Apostle willeth the others to judge of that which two or three Prophets shall say, as he appointeth at their meetings, his meaning is, not onely of that which by the way of common reason and ordinary skill shall be said in Exposition of the Scripture; but even those things which are spoken by inspiration, which he calleth *the Spirits of the Prophets*, he will have subject to the Judgement of the Prophets, so farre as concerneth the meaning and consequence of them, to be measured by the rest of the Scriptures. And to this purpose it seemeth he ordereth the use of those spirituall Graces which are poured upon this Church of Corinth in such abundance, that it was hard to find a course for all of them to imploy their Gifts so, that all might have opportunity by turns, if not at the same meeting, to use their Grace in Propheſying, that the Church might be edified by it; and that others might by the Gift of discerning spirits judge the meaning of those things that were spoken by the Spirit, so that the Church might receive no such offense, as that which the Thessalonians did, in conceiving from things that were spoken by the Spirit, that the day of the Lord was

at hand at that time. Though it is nevertheleſſe to be thought that this courſe, of ſpeaking by many at the ſame Aſſembly, was practiſed in the Synagogue, eſpecially when divers Scribes and Doctours were preſent; as alſo ſome traces of the ſame cuſtome have continued in the practice of the Church. Beza expounding the words of the Apoſtle, 1. Cor. xi. 8. *Therefore ought a woman to have power over her head becauſe of the Angels*, to be meant of the Miniſters of Churches: *Vtitur autem plurali numero, quòd in maxima donorum Dei abundantia, non tantùm apud Corinthios, ut apparet infrà* xiv. 39. *ſed etiam olim aliis in Eccleſiis, non unus ſolus, ſed etiam bini & terni in cœtibus ſacris ſermonem haberent, ut de præclaris aliis donis taceam, de quibus noſter Apoſtolus infrà* xiv. 26. *Quod etiam liquet ex Tertulliani Apologetico, & quibuſdam in Antiochena Eccleſia Chryſoſtomi Homiliis: Now he ſpeaketh in the plurall number, becauſe for the abundance of Gods Graces, not onely amongſt the Corinthians, as appeareth beneath,* xiv. 39. *but alſo in other Churches of old time, not one alone, but two or three ſpake at religious Aſſemblies. Which alſo appeareth by Tertullians Apologetick, and ſome Homilies of Chryſoſtome in the Church of Antiochia.* Tertull. Apolog. c. 39. *Certè fidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus, diſciplinam præceptorum nihilominus inculcationibus denſamus.*

mus. Ibidem etiam exhortationes, castigationes, & censura divina: Certainly with these holy words we nourish faith, we erect our hope, we fasten our confidence; as much we compact our discipline, repeating the rules of it. There also exhortations, reproofs, and the censure of God: speaking of reading and expounding the Scriptures in their Assemblies. Whether or no these be the words which he meaneth I know not; I find nothing else in that book to the purpose. But it is clear which he saith of S. Chrysostome. In Ferrarius *De ritu Concionum*, ii. 40. you shall find the passages of his Homilies marked, in which he signifieth, that the Bishop was to preach when he had done. And in one passage related out of him in Baronius, *Ann.* lvii. *n.* 160. he testifieth in expresse terms, that this custome of the Church was but a figure and monument of those Graces which had flouriſhed in the Primitive. Adding further, that when the Preacher blessed, or, as they call it, saluted the people at his beginning with these or the like words, *The Lord be with you*, the people answering, as the fashion was (which yet remaineth in one place of our Service) *And with thy Spirit*, the meaning of this answer had reference to the Spirituall inspired Grace, out of which they were known to speak, at the beginning. Gregory Nissene, Περὶ τῆς ἑαυτῆς χειροτονίας, *Nè igitur longiùs vobis;*

fratres, ſermonis exordium protrahamus, cùm mirificis eorum qui ante nos dixerunt orationibus operam dederitis. Therefore, brethren, not to draw you out the beginning of my ſpeech too much in length, having taken pains to heare the admirable Sermons of thoſe that have ſpoken before me. But of all the reſt the book called the *Conſtitutions of the Apoſtles* moſt in particular, ii. 51. Καὶ ἐξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαὸν, ὁ καθεῖς αὐτῶν, ἀλλὰ μὴ ἅπαντες, καὶ τελευταῖος πάντων ὁ ἐπίσκοπος, ὡς ἔοικε κυβερνήτης. *Then*, ſaith he (when the Goſpel is read) *let the Presbyters exhort the people one by one, not all at once, and after all the Biſhop, as it is fitting for the Maſter to do.* For here you ſee how the Order of the Apoſtle was ſometimes practiſed in the Church, when the Biſhop preached in the laſt place, after one or more of the Presbyters.

CHAP. VI.

The parts of that work of Gods Service for which Chriſtians aſſemble. Pſalmes of Gods praiſes part of the ſubſtance of it. The ground and efficacie of Common Prayers. Reading the Scriptures a ſubſtantiall part of Publick Service. The neceſsity and excellence of Preaching, for expounding the Scriptures. The Euchariſt the chief part of Publick Service. The

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Apoſtles Rule, of Order and Comelineſſe. The force of Cuſtome in preſerving Order, and of Reaſon in judging of Comelineſſe. All practice of the Primitive Church preſcribeth not to us. Correſpondence with it neceſſary. The Practice of it, in the point in hand, of what advantage. Order of Publick Service, a Law of Chriſtian Kingdomes. Direction of Miniſters of the Church requiſite. The Obligation of it. Agreement of the chief Reformers.

THus farre then have we travelled in the firſt part of our buſineſſe propounded, inquiring the Apoſtles meaning in this whole diſcourſe, intended to regulate the uſe of ſpirituall Graces proper to that time, in their Aſſemblies, by comparing the particulars of it, with that which is found remembred in the Scriptures to the like purpoſe. How wide ſoever theſe things may be thought from my intent, as having nothing to do with the particulars, which the Apoſtle here ordereth, to me it ſhall ſeem a great gain, for the pains beſtowed here, that from hence we may collect the ſubſtance of thoſe things which are to be done at the Religious Aſſemblies of Chriſtians, the particulars of that work for which we Aſſemble our ſelves; which are no other according to the Apoſtle then our Common Service expreſ-

ſeth, in the entrance to it, *To ſet forth his moſt worthy Praiſe, to heare his moſt holy Word*, (which muſt be underſtood according to the purpoſe and opportunities of ſeverall Aſſemblies, either read or expounded, as the meaning of it hath alwayes been declared by practice) *and to ask thoſe things which be requiſite and neceſſary, as well for the body, as the ſoul.* The ſame hath Tertullian expreſſed to have been the buſineſſe of the Primitive Chriſtians at their Aſſemblies. De Anim. c. ix. *Jam verò, prout Scripturæ leguntur, aut Pſalmi canuntur, aut Adlocutiones proferuntur, aut Petitiones delegãtur, ità indè materiæ viſionibus ſubminiſtrantur. Now, as the Scriptures are read, or Pſalmes ſung, or Exhortations produced, or Prayers preferred, ſo is matter miniſtred to her viſions.* In his Apologetick, c. 39. and in Juſtine Martyr his ſecond Apologie, where they deſcribe to the Powers of the Empire what the Chriſtians did at their Aſſemblies, of ſinging Pſalmes there is no remembrance, the reſt are the ſame particulars. There can be no queſtion made that their practice was derived from the Apoſtles, when we conſider how much this Diſcourſe of the Apoſtle inferreth, in which we have ſeen the Pſalmes and the Prayers which thoſe that were indued with ſpirituall Graces compoſed and conceived on the behalf of the Church, as hath been ſhewed: where nevertheleſſe he

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hath expressed the part that particular persons bear, when he saith, *Every man or woman Praying or Prophesying*, that is, singing of Psalmes, as hath been declared afore. In like sort, whatsoever Rules he giveth to order the course of Prophesying among them, proceed from supposition of reading the Scriptures afore, to the Exposition whereof he willeth them to contribute the fruit of their Graces. And this in the first place I make account to be gained without contradiction from this Discourse of the Apostle, That all these are substantiall parts of that work, for which we go to Church; all of them Principals, none of them accessories in it. The setting forth of Gods praises in Psalmes of Thanksgiving you shall see to be that part of morall and perpetuall Service, the Order whereof is most particularly remembred in the Old Testament in Solomons Temple. As the Sacrifice was burning upon the Altar, and the Wine-offering pouring out on it, and the Priests blowing with the Trumpets in the Court of the Sanctuary, which was their Ceremoniall and Figurative Service, in the mean time, the Levites stood upon their Pulpits in the outer Courts where the men or women of Israel were licenced to come, singing the Psalmes of Gods praises. Times of their Assemblies were prescribed by the Law of Moses, as you have seen, but no Or-

der for any particular work of ſpirituall Service to be performed at them, is there remembred. Not to make a doubt that other Offices were frequented, together with the Expoſition of the Law, as the cuſtome and opportunitie ſerved; but to ſhew, that the Pſalmes of Gods praiſes, for the ordinary daily practice whereof ſuch expreſſe Order was taken and remembred, muſt by no means be reckoned of the by, but of the main of Gods Publick Service. And if we ſhould go further to ſhew that this was no perſonall ſervice of the Levites alone, but of the whole congregation of Gods people aſſembled there; and that it is ſo acceptable with God in this regard, becauſe his praiſe appeareth more glorious, when his people joyn together in ſetting it forth, we might produce a great part of the book of Pſalmes, wherein David and other perſons inſpired by the Holy Ghoſt have either expreſſed, or ſtirred up the affections of the whole congregation to that work, and recommended the Service of God which it yieldeth. Pſalm. xxxiv. 3. *O magnifie the Lord with me, and let us exalt his name* TOGETHER. cxlix. 1. *O ſing unto the Lord a new ſong, and his praiſe in the* CONGREGATION *of the Saints.* lxxxiv. 4. *Bleſſed are they that dwell in thine houſe, they will be ſtill praiſing thee.* He commendeth the condition of Prieſts and Levites, but he deſireth as farre

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as he can to make it his own, cxvii. when he ſingeth, *O praiſe God all ye People, praiſe him all ye Nations.* The Apoſtle ſheweth us that this is accompliſhed when the Gentiles ſubmit themſelves to the Church, *Rom.*xv. 11. and ſo is all the reſt of like nature, Pſalm.c.4. *O go your way into his gates with Thankſgiving, and into his courts with Praiſe, be thankfull unto him and bleſſe his Name.* But ſhall we believe that theſe things are accompliſhed in merely believing the Goſpel, or in ſerving him according to it, as they are required to do in the Scriptures that foreſaw it? In fine, S. Auguſtine hath inſtructed us, that the Pſalmes are to be underſtood in the perſon of David, or him that compoſed them by the Holy Ghoſt, in the firſt place; but afterwards, they belong to the perſon of Chriſt firſt, and then to his myſticall body the Church: So, whatſoever is there read in the ſingular number, hath the laſt reſort of the meaning in the congregation of Gods people: But thoſe things that are couched in the plurall number there cannot properly be underſtood to proceed from particular perſons; every *Praiſe ye*, every *Hallelujah* is owned of none but Aſſemblies. Beſides, it expreſſeth to us the intereſſe which the honour of God hath in every thing of this nature that is publick. Could it be ſuppoſed, that the ſame thing were done, the ſame praiſes yielded to God

God by each man in private, which all men yield him in common, there is no Chriſtian that is ſenſible of the body of Chriſt, and the fellowſhip of all members of it, could think theſe to be both one to Gods Service, becauſe the Spirit that maketh this body one, requireth of each member of it a particular influence in the common Office. Hearts indued with ſeverall Graces to God, are like ſeverall voices to the eare. But we are farre from ſuppoſing this: Many men may think that they need not go to Church for thoſe Offices which they do at home: But they ought to think what the common ſort of Chriſtians might do, if Aſſemblies were not held: As the matter is, the Service which the beſt are able to yield unto God, is much improved by joyning with the reſt of his members, but ſhould we not Aſſemble for that purpoſe, the hearts of plain ſimple members, which now are moſt acceptable to God, would be able to move little in this work, the Order of the Congregation not guiding them in it. Laſt of all, be it conſidered that this is the imployment of the other world: when mens deſires are all ſatisfied, and all the ſubject of prayers poſſeſſed, the Angels, the Elders about the Throne of God, and all the people of Jews and Gentiles which encompaſſe it, *Revel.* vii. 9. ceaſe not to joyn in the praiſes of God, when the Church

Church is become perfectly one. As for the Prayers of Chriſtian Aſſemblies, we know upon what Patent they ſtand. Matth. xviii. 19,20. *Again I ſay unto you, that if two of you ſhall agree on earth as touching any thing they ſhall ask, it ſhall be done for them of my Father which is in heaven. For where two or three are gathered together in my Name, there am I in the midſt of them.* And we know that all Service of God at that time had reference to the Temple at Jeruſalem, which reference our Lord abrogateth in his ſpeech with the Samaritane, *John* iv. 21, 23. ſubſtituting the worſhip of God in Spirit and Truth, in ſtead of the Ceremoniall worſhip of the Temple, upon which all depended at that time. We muſt know further, that by the Rules of the Synagogue, under ten that are of years there is no Congregation. Before that number of ſuch as are come to years be preſent, they go not to Prayers: But our Lord, intending to free his Church of all Rules that might abridge the Priviledges of it, knowing that occaſions might fall out to diminiſh the number of his people that deſired to Aſſemble, aſſureth them of his preſence in the midſt of them, where the leaſt number agree in the things which they deſire at his hands. But if the reaſon of his preſence among them be their agreement in their deſires, then two or three that agree in their deſires, with oppoſi-

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tion to the reſt of the Congregation, ſhall not be heard; but if they agree with the Congregation, then muſt they, & will they, Aſſemble with it to obtain their deſires at Gods hands. The Apoſtle, 1. Tim. ii. 8. *I will therefore*, ſaith he, *that men pray every where, lifting up pure hands without wrath or diſputing.* Beza there, *His verbis tollitur Hieroſolymitani Templi circumſtantia legalis: Et iſta reſpondent verbis Mal.* i. 2. *Joan.* iv. 21. *Omnem tamen locum intellige ſacris cœtibus deſtinatum. Agit enim Paulus de publicis precibus in communi conventu, ut in toto orbe terrarum pura hæc ſacrificia Deo offerantur, de quibus apud Malachiam agitur. Thoſe words*, in every place, *take away the legall circumſtance of the Temple at Jeruſalem. And this agreeth with the words Mal.* i. 2. *Joan.* iv. 21. *But underſtand every place, of ſuch as are appointed for holy Aſſemblies. For Paul ſpeaketh of Common Prayers at publick meetings, that thoſe pure ſacrifices, of which the Prophet Malachi ſpeaketh, be offered to God all over the world.* When the Apoſtle forbiddeth wrath, and diſputing in their Prayers, it is plain enough his meaning is of their Aſſemblies, the fruit whereof he would not have intercepted through their diſſentions. A ſtrange thing that men ſhould ſo forget the Communion of Saints, as to think of the Publick Prayers of the Church no otherwiſe, then of thoſe which they know

know they can make at home : As who ſhould ſay that the incenſe of the Temple which the Pſalme ſpeaketh of, cxli. 2. *Let my Prayer be directed before thee as the incenſe*, made no other perfume, then the ſpices would do were they burnt one by one. *Coimus ad Deum ut quaſi manu factâ precationibus ambiamus. Hæc vis Deo grata eſt* Tertull. Apologet. c. 39. *We make a riot upon God, as if we ſued by ſtrong hand with our Prayers. This violence is welcome to God.* He that is earneſtly deſirous to obtain thoſe things which the Church prayeth for at Gods hands, will think his pains well beſtowed to joyn ſo much ſtrength to his ſuit, as the favour of the Congregation with God affords. The Jews have an opinion that the Prayers of the Congregation are alwayes heard: not ſo the Prayers of particular perſons in private. Maimoni of Prayer *c.* viii. *num.* 1. They have deſerved to void the truth of this opinion, as for the favourable part of it, but the promiſe of our Lord hath inlarged it to us. Again, ולעולם וגו *And alwayes*, ſaith he, *let a man go morning and evening to the Synagogue, for his prayer is not heard alwayes but in the Synagogue: and he that dwelleth in a city where there is a Synagogue and prayeth not there with the Congregation, this is he that is called a* Bad Neighbour. Well may he be called a *Bad Neighbour* that will not lend his neighbours

bours prayers the ſtrength of his own; but himſelf findeth the fruit of his own bad neighbour-hood, when his own prayers want the aſſiſtance of his neighbours. The Church is one in faith, and one in love, to this purpoſe, that all that hold the unitie of it, may find the ſtrength of the whole, in the effect of their own prayers. This is that *one ſhoulder*, and that *one lip* of the Prophet Zephaniah, one ſhoulder to croud into Gods ſervice, one lip to praiſe him with. This is that *Mountain of God* in the Prophet Iſaiah, unto which he foretelleth that all nations ſhould flow: whereupon the Rule of the Jews is, to runne to the Synagogue, but to come eaſily from thence, Maimoni c. viii. n. 2. ומצוה וגו *And we are commanded to run to the Synagogue. As it is ſaid, Hoſ.* vi. 3. AND VVE SHALL KNOVV, VVE SHALL DRIVE ON TO KNOVV THE LORD. Neither is it to be thought, that the publick ſervice of the Church can ſtand without reading the Scriptures, how eaſie ſoever ſome men imagine it is to do it at home. Firſt, from the beginning of Morall and not Ceremoniall ſervice in Synagogues, it hath appeared, that it was wont to be read there as the ſubject for thoſe ſpeeches that followed for the expoſition of it: we know we have the Law of Moſes diſtinguiſhed into diviſions, anſwerable to the number of weeks in the year, that it might

might begin and end with it: and you ſhall find afterwards an Order of reading the Law in publick as ancient as Nehemiahs time. The leſſons of the Prophets, correſpondent to theſe, how ancient ſoever they be (Elias the Levite deriveth them from the time of Antiochus Epiphanes, as if the Jews began to practiſe them, when he had forbidden them to reade the Law of Moſes) we know our Lord Chriſt took one of them for the ſubject of his ſermon at Nazareth, as his Apoſtle ſtood up at Antiochia *after the reading of the Law and the Prophets.* Certain it is, that from hence hath been continued the cuſtome of Leſſons of the Old and New Teſtament in the Church to the ſame purpoſe. Juſtin Martyr in his ſecond Apology. Τῇ τοῦ Ἡλίου λεγομένῃ ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ὅπου τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, καὶ τὰ συγγράμματα τῶν Προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ· εἶτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. *On the day called Sunday all that abide in towns or the countreys about meet in one place, and the records of the Apoſtles, or the writings of the Prophets are read, as far as occaſion ſerveth. Then the Reader having done, the Preſident in a ſpeech inſtructeth, and exhorteth to the imitation of ſuch excellent things.* The words have a place here, becauſe the Authour is ſo ancient: otherwiſe the matter

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is plain enough, were it but from that we had in the Conſtitutions of the Apoſtles, for no queſtion the cuſtome hath been very generall, to begin the ſermon when the Leſſons of the Epiſtles and Goſpels were done. And hereupon it is that Preachers, among the Latine Church writers, are called *Tractatores*, and *Tractare*, to preach, and S. Auguſtines expoſition upon S. John is called *Tractatus*, becauſe it was preached to the people. All this, becauſe they handled the Scriptures which were read. And Optatus charging the Donatiſts and Parmenians, that their faſhion was to leave the expoſition of their Texts, the Leſſons read, to fall on railing upon the Catholicks, lib. iv. *Nullus veſtrûm qui non aliud initiet, aliud explicet: Lectiones Dominicas incipitis, & Tractatus veſtros ad injurias noſtras explicatis: Profertis Evangelium & facitis abſenti fratri convicium. There is none of you,* ſaith he, *but beginneth one thing and expoundeth another: Ye begin with the Leſſons of the Lord, but ye purſue your Tractates to our wrong: Ye produce the Goſpel, but ye revile your brother in his abſence.* Hereupon the name of *Tractatores* ſtandeth ſometime in oppoſition to *Canonici* & *Authentici*; to preſerve the difference between the authority of Scripture, and whatſoever words it is expounded with. A difference not to be ſmothered between the Scripture and the beſt expoſition of it

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that a man can imagine. There is one thing that hindereth the effect of the Scripture when it is read, that is, becauſe it is not underſtood. Thereupon cometh the office of Preaching in the Church, to expound the word of God; and that which is preached hath the force and virtue of the Word of God, becauſe the Word of God is not the letters and ſyllables, but the ſenſe and meaning of the Scriptures. But all men are capable more or leſſe of underſtanding the Scriptures as they are read: And no man underſtandeth them ſo well, but may improve by hearing them read in the Church. Let thoſe that ſlight this part of the Church-ſervice take order firſt, that all Congregations ſhall be perfect in the knowledge of the Scriptures. And yet were that come to paſſe, we muſt not give way to leave it out: The better they are acquainted with it, the more ſhall they improve in the underſtanding of it, by hearing it repeated. But ſo farre as it is underſtood, it is a thing ſtrange and admirable, that any man living ſhould imagine, that the effect thereof, in inlightning the mind, or converting the heart, is leſſe when it is read, then when it is expounded out of the pulpit. The one the word of God, as the holy Ghoſt inſpired it, the other no leſſe, ſo farre as it departeth not from that which is written, but alwayes ſubject, ſo long as man

is ſubject to errour and miſtake, to depart from it. And when this precious wine is once daſhed with the water of humane apprehenſions, it is no offenſe to me that it is ſtill called the *Word of God*; for ſo it ſhould be, and ſo it is preſumed to be, till it appear otherwiſe: but it will concern every man to look about him, that he pin not on God his own infirmities. As for the neceſſity and excellence of preaching, let all them that are moſt affected to it examine their reaſons, and they ſhall not aſcribe more to it, then here ſhall be done. Here, if any where, that difference hath place, which Divines make of things neceſſary to ſalvation: ſome as *means*, without which it cannot be had in any caſe; others as things *commanded* to be done, without which it is not to be had for thoſe that are under that Command and do them not. He that in his ripe years hath learned ſo much of the Chriſtian faith, as to be informed in the means of our reconcilement to God, and that condition of life which it requireth, believing the one, and ſubmitting to the other, and deſiring his baptiſme in conſequence. As he that was baptized an infant, and when he cometh to years of knowledge doeth the like, as it concerneth his caſe to do, what wanteth ſuch a man to ſet him in the ſtate of Salvation, that can be counted neceſſary MEANS of it? what ſhould hinder

hinder him with old Simeon to ſing his *Nunc dimittis*, ſhould it pleaſe God to take him in that eſtate? But becauſe that condition of life, which Chriſtians undertake, profeſſeth to do all things out of obedience to the will of God, and with intention of his honour and ſervice, therefore thoſe things which in the latitude of their kind and nature are neceſſary but as things commanded to be done, become neceſſary as means of Salvation, to thoſe that are under that command. He that by his own fault is ignorant of that which it concerneth him to believe, or to do for the diſcharge of his profeſſion to God: He that ſuffereth himſelf to be abuſed, to be diverted and led aſide by the deceits of the world, and his corrupt inclinations, for want of that warning and adviſe, whereof God appointeth him the means: he muſt needs fail of his profeſſion to God, in fulfilling whereof the means of ſalvation conſiſteth: but he muſt take it upon his own account, that he faileth of it. Upon theſe conſiderations, we are to value the neceſſitie of Preaching, in reſpect of particular perſons. Upon theſe conſiderations we are to value, how much it muſt needs concern all Chriſtian Common-wealths, to furniſh the means; all Chriſtian Churches, to take order that it may be done. As the means to bring men to know, as the means to move men to im-

brace thoſe means, without which they cannot be ſaved: As the means to inſtruct them more and more, to guide them from time to time, in a ſtraight courſe both of their judgement and doings. Theſe conſiderations notwithſtanding, if the queſtion be made, Which is the chief work for which Chriſtians Aſſemble, to heare the Scriptures expounded by Preaching, or to ſerve God in their Prayers. There is a viſible advantage due to this latter, becauſe it is a means nearer the end of both. It cannot be denied that all Preaching is to the purpoſe of informing the mind, or moving the heart to deſire that which is good indeed: But Prayer being the actuall deſire of it, is the exerciſe of the means which God ordaineth to procure it. But otherwiſe, if we compare the work of Miniſtring the Prayers of the Church, w^th^ that of Miniſtring the Doctrine of the Scripture, upon the conſiderations premiſed, it muſt be affirmed, that Preaching is the chief work which the Miniſters of the Church from their office are able to contribute towards the publick ſervice of God. Becauſe the other part of it may be Miniſtred to the ſame purpoſe by men of common ſenſe, whereas this requireth thoſe perſonall abilities which all men have not. For one may be the mouth of the Congregation in Prayer, to as good purpoſe in all regards, in following a preſcript form, as exerciſing his wit and underſtanding about

bout it, (ſuppoſe this for the preſent which ſhall be proved afterwards) and therefore we ſee in the Primitive Church, moſt parts of the Service were referred to inferiour Miniſters. They had ſuch as read the Leſſons, ſuch as ſung the Pſalmes, and a great part of the Prayers were done by Deacons. And though many men are ſo eager to have all Miniſters to be the mouth of the Congregation in conceiving Prayers at the inſtant; yet no man ſhall perſwade me that their meaning is, to place the beſt of their performance, either in the conceptions or in the language wherein they expreſſe the deſires thereof to God, for theſe ſure make no difference to him, ſo their be no offenſe. The beſt they can contribute is the devotion of the heart which they pray with, wherein they are but one of the Congregation: the meaneſt of it may bring as good as they are able to do. But in Preaching, a mans knowledge in the Scriptures, his abilities to expreſſe his knowledge to the capacitie of his Audience, his diſcretion in addreſſing it to their particular without offenſe will either be ſeen, or miſſed. And therefore, whoſoever commendeth the price and value of the work, for due reaſons, muſt needs call to mind how difficult it is. For he that cometh to expound the Scripture to the people, muſt underſtand it aright before he cometh to expound it, and that underſtanding cometh not in theſe dayes

by the immediate inſpiration of the Spirit, but is allotted to humane indeavours, in theſe that in the fear of God take pains about the means which he hath provided for it. And in delivering no more then a mans knowledge, there fall out many times theſe failings, wch like Eli's ſonnes may make the Offering of God to be loathed, and the Miniſtrie of God contemptible. And though all Scripture, as ſaith the Apoſtle, 1. Tim. iii. 15. *is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſſe*, yet may all this be ſo unſeaſonably miniſtred, that the effect may prove offenſe, though the end be amendment. It cannot be ſaid with juſtice, that this truth is acknowledged here, to abate the eſteem of this work, which tendeth indeed to inhance the diligence of them which do it. But this muſt be averred, that unleſſe men and abilities be provided for the work, as well as the work for them, it may prove a ſword in a blind mans hand, to wound the Church as well as the enemies of it. Though all that hitherto hath been ſaid, to the nature and uſe of theſe particulars of Publick ſervice, pretendeth to ſhew no more but this, that they are all principals and ſubſtantials, no acceſſories in it. That the praiſe of God in Pſalmes, the reading of the Scriptures, is not, by the nature of the work, and the Primitive Cuſtome of the

Church,

Church, to while out the time till the Congregation be aſſembled: That the prayers of the Church, are not in the main intent of them, to uſher in the Sermon, or to leave impreſſion of it in mens minds afterwards, but for the procuring of all neceſſaries of the Congregation, and each particular of it, ſo farre as generall order can compriſe. Hitherto hath nothing been ſaid of the chief part of Publick Service among Chriſtians, that is, of Celebrating and receiving the Lords Supper: the Euchariſt, which from the beginning of the Profeſſion and Name of Chriſtians, was frequented as the chief part of Publick Service in moſt of their Aſſemblies, now, becauſe it is not of ſuch continuall uſe, is not mentioned among the reſt, at the beginning of our Service. For the preſent I preſſe no more but the words of the Apoſtle, as they ſeem to be expounded by a paſſage of Ignatius, to ſhew what effect the prayers of the Congregation have in the Conſecration of that Sacrament, and the effect of it. For it is a fearfull word of the Apoſtle, 1. *Cor.* xi. 20,21. where having charged the diviſions among them, to be the cauſe that their Aſſemblies were not for the better but for the worſe, he proceedeth thus, *When ye come together therefore into one place, this is not to eat the Lords Supper: For in eating every one taketh before other his own ſupper:*

and one is hungry, and another is drunken. It is plain it was the Lords Supper they intended to celebrate, therefore, if they received it not through their own fault, it muſt needs be ſacriledge on their hands. The fault is plain enough, as well neglect of the Congregation, out of the ſchiſmes that were among them, as their exceſſe in particular. Take the words of Ignatius to expound the Apoſtle, they are the words of one that drank at his ſpring, and ſpake to the ſame purpoſe, Epiſt. ad Epheſ. Μηδεὶς πλανάσθω· ἐὰν μή τις ἐντὸς ᾖ τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. *Let no man be deceived, if a man be not within the Altar, he cometh ſhort of the bread of God. He that is within the Altar*, with Ignatius, is he that communicateth with the Church: in imitation of thoſe under the Law that feaſted upon the reliques of Peace-offerings, to which the Love-feaſts of Chriſtians uſed with the Euchariſt, practiſed correſpondence. There was one Altar from whence all men communicated of thoſe Sacrifices; which thoſe that forſake, ſaith Ignatius, may take upon them to celebrate the Euchariſt, but the bread they receive is not the Lords, it is profane. To the ſame purpoſe, Ep. ad Smyrn. Ἐκείνη βεβαία εὐχαριστία ἡγείσθω ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ ἂν ἐκεῖνος ἐπιτρέπῃ. *Let that be counted a firm Euchariſt which is held under the Biſhop, or him to whom he committeth it.*

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The celebration of the Euchariſt is not ſound, nor effectuall but under the Biſhop, that is, in the unitie of the Church, therefore ſacriledge in them that attempt it. His reaſon is to our purpoſe, for if the prayer of one or two have that force, ſaith he, that God ſtandeth in the midſt of them, how much more ſhall the Prayer wherein the Biſhop and Church agreeth prevail? That Prayer wherein they agree prevaileth to make the Sacrament the bread of God, to them that agree in it, therefore that, wherein they agree not leaveth it as it was no bread of God, but the ſubject of their Sacriledge. If this be not enough to inforce the virtue of publick Prayers, nothing will ſerve the turn. It is the agreement of the Congregation in their Prayers, that maketh the Elements, the Supper of the Lord with S. Paul; the bread of God with Ignatius, to them that agree: thoſe that agree not fail of the Grace, fail not of committing ſacriledge. Having thus farre derived the ſubſtance of that which is to be done at Chriſtian Aſſemblies, from the practice of the Apoſtles themſelves, and after them of the Primitive Chriſtians, it will be requiſite before we go further, upon the preſident of their practice, to conſider the weight and extent of the reaſons, upon which the Apoſtle proceedeth, in ordering the manner of performing the particu-

particulars, whereof hitherto hath been ſaid among the Corinthians: The chief whereof is the edification of Gods people, upon which he pitcheth the iſſue of his foregoing diſpute, *verſ.* 26. which may ſeem to extend no further then the information of the mind and underſtanding, in matters of Religion belonging to knowledge; becauſe the ſpeech of the Apoſtle proceedeth concerning the uſe of ſpirituall Graces, which he directeth to that purpoſe: As you ſee, *verſ.* 3. it is expreſſely differenced from matter of exhortation and comfort, when he ſaith, *He that Propheſieth, ſpeaketh to men to* EDIFICATION, *and exhortation, and comfort.* Nevertheleſſe it muſt be ſomething elſe that he meaneth there, verſ. 17. *For thou verily giveſt thanks well, but the other is not edified:* that is, becauſe he underſtandeth not what thou ſayeſt, he is not guided and directed to go along with the Thankſgiving wherein thou goeſt afore in an unknown Language. And in this Epiſtle afore, viii. 10. *Shall not the conſcience of him that is weak, be edified to eat thoſe things which be offered to Idoles?* Where you ſee a man is ſaid to be EDIFIED by whatſoever it is that advanceth his intentions towards any work. And therefore, though the reaſon of EDIFYING may ſometimes tend to the particular ſenſe of Teaching, yet it is not ſo to be confined, but that, whatſoever is a fit means to train

train and guide us in the wayes of godlineſſe, muſt be ſaid to tend towards the edification of Gods people. And thus, the Rules which the Apoſtle afterwards qualifieth all that is to be done in the Church with, when he ſaith, *Let all things be done decently, and in order*, are clearly ſubordinate to this main reaſon of the Edification of the Church, and derived from it. For, without doubt, there is nothing ſo powerfull to Edification, that is, to guide and train the body of the Church in the exerciſe of godlineſſe, as a good Order for the particular practice of thoſe Offices thereof which are generally commanded in the Scriptures. Well might the Apoſtle ſay here, verſ. 33. *God is not the Authour of confuſion but of Order, as in all Churches of the Saints.* Whoſoever withdraweth himſelf from the publick Order of the Church, out of opinion that a better might be eſtabliſhed, will hinder the Edification thereof more in that neglect of the courſe in force which he procureth, then it is poſſible he ſhould advance it in the practice of thoſe whom he thinketh to direct in a better courſe. For on the one ſide, his own followers, out of heat of contention, ſhall alwayes ſpend their zeal upon matters of ſmall conſequence, which ought to be converſant about the great things of the Goſpel: On the other ſide, thoſe that are not affected with his ſingularities,

ties, are diſquieted in their own courſe of Gods Service. The other part of the Apoſtles Rule ſeemeth to extend further then the term of *Decencie*, in which it is tranſlated, containeth, πάντα εὐσχημόνως ſaith the Apoſtle, *honeſtè* ſaith the Old Latine, and in S. Pauls Epiſtles εὐσχημόνως περιπατεῖν, which is rendered there *honeſtè ambulare*, and εὐσχήμονες γυναῖκες, in the Acts, *honeſtæ mulieres*, all theſe expreſſe more then Decencie. For that is ſeen in the leaſt matters, where all things are fit and ſutable, but that which in Latine is called *honeſtas*, in none but thoſe that carry an appearance that deſerveth reſpect. Which if the property of the word will not inforce, as to them that relliſh it right without fail it will do, the nature and kind of that whereof the Apoſtle ſpeaketh, will conſtrain it to import no leſſe then that which beareth an appearance of reſpect and account: Becauſe in matter of ſo high a nature, as the exerciſe of Religion, nothing can be decent, nothing can become, but that which preſerveth the reſpect which actions of that rank are to be performed with. So much common ſenſe telleth us, that the outward appearance of all kind of proceedings, is a means to maintain the inward eſteem which men ought to hold of thoſe things that are done there. Let no man blame me that appeal to common ſenſe to judge what becometh in matters of Religion,

gion, which must neither stand nôr fall by the judgement of common sense, being so farre beyond it. The Apostle here hath done it afore me, vers. 23. *If the Church be met, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad?* For what is this, but to condemne that which they did in the exercise of Religion, by the verdict of common sense, which though unable to judge of the Religion of Christians, nevertheless is able to discern what is sutable to the end which the Assemblies of Christians professe? And do we not all see with what kind of reasons in another place, 1. *Cor.* xi. 13. he argueth another point of this nature, to settle a custome for men to be bare, women to be veiled at their Assemblies? It is first to be known, that the women of those times, and of the Jews in particular, as Tertullian in one place witnesseth, were carefull to keep their faces veiled from the sight of men, when they came in publick; which was in them a profession of bashfulnesse, and that modesty which they desired to preserve. On the other side, in men it was a mark of confusion and disgrace to have the face covered: the custome was to go bare in publick, and that in token of the freedome and boldnesse which they professed. And it is plain, that the Covering, whereof the Apostle speaketh,

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was ſuch an one as the face was veiled with: for therefore he ſaith, *verſ.* 4. The man diſhonoureth his head, in covering it when he prayeth or propheſieth, diſclaiming the freedome and dignity of his ſexe: The woman in diſcovering her head, not profeſſing the modeſty and ſubjection of her ſexe: therefore he ſaith afterwards, that the womans hair is given her for a veil, that is to cover the face with, which if it be not done, ſhe had as good be ſhaven, ſaith he, *verſ.* 5. In Tertullians time, thoſe that profeſſed Virginity, took upon them to ſit with their faces unveiled in the Church, taking it for a priviledge of their rank, to diſclaim the ſubjection of the ſexe, and profeſſe freedome. This is the occaſion of his book, *De Virginibus velandis.* What opinion it was, upon which the cuſtome which the Apoſtle writeth against at Corinth proceeded, is not known. How the Apoſtle argueth we ſee, 1. Cor. xi. 13. *Judge in your ſelves*, ſaith he, *is it comely that a woman pray unto God uncovered? doth not even nature it ſelf teach you*, &c? To ſhew us the reaſon whereupon he proceedeth, that the cuſtome then practiſed, for men to go bare-head in ſigne of freedome and profeſſion of boldneſſe and chearfulneſſe of heart, women veiled in ſigne of modeſty and baſhfulneſſe, as it was agreeable to revealed truth, as the Apoſtle diſputeth before, *verſ.*

3, 7.

3,7. which teacheth that the woman was created of the man, and muſt not forget the ſubjection ſhe oweth him from whom ſhe firſt came; ſo is it to the light of nature, that teacheth women to keep their hair to veil themſelves with; if there be nothing elſe to do it with, men to part with theirs, that it hinder not their boldneſſe to appear: As *Tertul. Apolog. c.* xxx. ſaith, They prayed bareheaded, becauſe not aſhamed. By which it remaineth undeniable, how much the Apoſtle referreth to common reaſon, to judge of the fitneſſe of thoſe things that are practiſed at our Religious Aſſemblies, when he ſetteth aſide his Apoſtolick Authority, to conſult with their common ſenſe about matters to be ordered. But when that is done, having alledged how agreeable the cuſtome for which he pleaded was, both to the light of nature, and to revealed truth; becauſe it is not poſſible that matters of this nature ſhould be put paſt contradiction and diſpute, by conſtraining reaſons iſſuing from the mere nature of things, and yet the quiet of the Church, on which the Edification of it dependeth, requireth that they ſhould be out of diſpute: you ſhall ſee where the laſt reſort of his plea endeth, when he ſaith, verſ. 16. *But if any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God.* where he hath eſtated a generall Rule for the

Church

Church to follow, that in matters of this indifference, the cuſtome of the Church is to be preferred before our own reaſons. The indifference whereof here we ſpeak, is not to be found in the action to be done or not to be done, as if in things of this ſlight nature our obligation to God had no influence, as if it were indifferent to a man to do or not to do, to do this or the other: but the indifference, whereof we ſpeak, is to be underſtood in the latitude and kind of the thing preſcribed to be done or not done, which indifference is taken away by cuſtome accruing. For example, when S. Auguſtine ſaith, *Ep.* cxviii. that to faſt on Saturday or not, to celebrate the Euchariſt, or to communicate every day or not, were things of free obſervance; his meaning was not, that it was free for particular perſons to do what they would, without reſpect to the cuſtome in which they lived; that is quite againſt the purpoſe of his Epiſtle, which is for the obſervation of preſent cuſtomes: but that of their own nature and kind they were free to be determined by the practice of ſeverall Churches, which he that regardeth not in his particular, is the cauſe of an offenſe. It is no more then the Apoſtle teacheth, when he ſaith, *If any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God.* Where he acknowledgeth, that in things

things of this nature, even his own reaſons, for the cuſtome in force, muſt needs be ſubject to contradiction of contrary reaſons, much more, other mens reaſons, for cuſtomes of like nature, might be oppoſed with ſuch as might move men to think the contrary cuſtome better, for which they plead: and yet concluding, that they ought to ſubmit their reaſons to the cuſtome in force, hath given us authority to conclude, That men are bound, in matter of that nature, to balk their private judgement, to proceed upon publick cuſtome. The reaſon being that which was argued afore, becauſe cuſtome containeth Order, and upon Order the edification of the Church dependeth: Neither can private Innovations, in the advantage which they yield, beyond that which is received, countervail the diſadvantage of publick confuſion and unquietneſſe, which they cauſe. There are beſides theſe which have been diſcourſed two conſiderations of ſingular moment to recommend and to inforce the Orders of Publick Service. For as the Church univerſall is but one in regard of times, as well as of places and countreys, thoſe Orders muſt needs appear moſt commendable, which are derived from the univerſall practice of the Ancient Church, eſpecially next the Apoſtles: And as the Church is at this time incorporate into the

State of Kingdomes and Common-wealths, it is the ſecular Arm that eſtabliſheth it with a power that is able to conſtrain, but when that is done, there muſt needs accrue a ſecond obligation of obedience for conſcience, which the Apoſtle requireth to be yielded to ſecular Powers. It is not my purpoſe to oblige the Church of this time to reduce into practice all things which a man may find to have been practiſed even in the time of the Apoſtles, much leſſe afterwards: We have divers remarkable inſtances, of matters allowed, and appointed by the Apoſtles in Scripture, which are come to diſuſe upon appearance that the reaſon is ceaſed whereupon they were preſcribed. Such is that whereof I ſpake even now, for women to be veiled on their faces, in the time of Publick Service, which the Apoſtle inforceth with ſo many reaſons, and yet among us doth not take place, neither in the reſt of countreys, where it was never the cuſtome for women to go abroad with their faces covered, in ſigne of the modeſtie and ſubjection which they profeſſe. Such is that Ancient Cuſtome of Agapæ, or Feaſts of Love, the Originall whereof S. Chryſoſtome truly deriveth from the manner of living of thoſe Primitive Chriſtians that made all things common, in the Acts of the Apoſtles. There were thoſe in other places that went not ſo farre,

farre, yet intended to preſerve ſome impreſſion of their practice: Theſe, upon ſet dayes of Aſſemblies, furniſhed a common entertainment both for rich and poore, ſo that, Service being done, after the Communion of the Myſteries, they went all to feaſt together, the rich providing and inviting the poore, and all together making good chear. This is his diſcourſe, in 1. *ad Cor. Hom.* xxvii. neither was it any part of the Apoſtles mind, to forbid this courſe, but rather to allow it, ſo farre as he regulateth and ordereth the courſe of it. Which nevertheleſſe we ſee it is ſo loſt, as if there had never been remembrance of any ſuch thing in Scripture, becauſe it appeareth to common reaſon, that it cannot be practiſed to the ſame purpoſe, now that all the world is Chriſtian, as it was when they were tied ſo ſtrait together by the Profeſſion that differenced them from the Gentiles. And ſuch is that Order of the Apoſtle concerning Gentiles converted to the Faith, Acts xv. 29. *To abſtain from meats offered to Idoles, and from bloud, and from things ſtrangled:* The reaſon whereof being nothing but this, when it is examined to the bottome, that the Jews converted to the Faith, might find leſſe offenſe in matters of daily practice, which their Orders impoſed upon them, but the Gentiles made no ſcruple at, and ſo might the better piece into one

houſhold of the Church; it is no marvell if the obſervance of it came afterward to diſuſe when the reaſon had ceaſed. And therefore it is remarkable even in S. Auguſtines time, as we find, *cont. Fauſt. l.* xxxii. 15. that divers Chriſtians then ſcrupled at the violation of this obſervance, in eating of a Hare killed by breaking the neck, or ſmall Fowl without letting bloud, which he that doth, ſaith he, is now laughed at for his pains of the reſt; becauſe it could not appear to one ſo ſoon as the reſt, that the ground of this injunction was ceaſed. If then ſuch Ordinances and Cuſtomes as are allowed and injoyned by the Apoſtles themſelves are with right aboliſhed, becauſe the reaſon of them is ceaſed, much more thoſe, which were taken up at the beginning upon humane appointment of the Church, may ceaſe when the reaſon of that good appeareth not, and muſt ceaſe when evil conſequences, which they draw into the Church at their heels, begin to appear. This is that which juſtifieth the Reformation which we profeſſe, wherein ſome obſervances in the Church, as ancient as there is remembrance in it of things uſed ſince the time of the Apoſtles, are perhaps aboliſhed by Law, or diſuſed by Cuſtome; the remembrance of the dead at the Celebration of the Euchariſt, for example: The reaſon of edification of the Church, by the com-

comfort which it receiveth at the Communion profeſſed with the deceaſed, not being now required in particular, by them which preſume of it, in all that dye in the Faith; and the abuſes, which it hath trained in after it, appearing unſufferable. But all this being granted, the conſideration of the Primitive Church, and the Preſident of it, to my underſtanding, preſcribeth two things: The firſt is generall: as it is a Church, and all Churches make one Church by acknowledging and maintaining Union and Communion with the Churches that have been in other ages, as well as with the Churches that are in other Countreys, we are obliged not to diſclaim, not to renounce it, but to maintain our ſelves alwayes of Communion with it, without ſubſtantiall difference of belief or practice. The Donatiſts in old time, as S. Auguſtine chargeth, fell foul upon the Article of the Catholick Church, becauſe they acknowledged no Church but their own, but thought it had failed in all other Countreys, by communicating with the Church of Africk, from which they had ſeparated themſelves: Much more foul muſt he needs fall upon that Article, that thinketh the Church periſhed almoſt as ſoon as it was inſtituted, and proceedeth in his practice, as obliged to renounce that which was in the firſt ages. To maintain this Communion, it is

not requiſite we commend, but it is neceſſary we tolerate all that was then in practice: though we believe ſome things may be mended at this time, we muſt not believe any thing was pernicious at that time. This indeed, in the height, concerneth them which ſeparate from this Church: Let them adviſe upon what terms they renounce that Church which communicateth with the Primitive Church, with which all Churches are bound to hold correſpondence; but in a lower degree concerneth all thoſe that think they cannot deteſt the corruptions of the Church of Rome enough, till they involve the Primitive Church, and whatſoever is done upon the Preſident of it, in the ſame imputations wch ſtick upon it: which is, out of indiſcreet zeal to our own cauſe, to prevaricate againſt it, and for the blindneſſe of the love we bear it, to overſee the advantages of it. For what greater pleaſure can we do the Church of Rome, then to quit them the Ancient Church as their clear advantage? Or what greater ſcandall can we faſten upon the Reformation which we love, then to make every thing we like not a mark of Antichriſt, for which we hold our ſelves bound to ſeparate? which if we ſhould do upon no other matters, then thoſe which ſome men will have to be ſuch, then were we as true ſchiſmaticks as they of the Church of Rome would have us. The

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ſecond is an advantage more particular to the point we are in hand with. As it was the Church Primitive, near the fountain, and reſented that fire the Holy Ghoſt had inſpired ſo late, that which diſcourſe of reaſon concludeth to be for the Edification of the Church in the Service of God, muſt needs appear more reaſonable, if it were then in practice. Were the queſtion about matters difficult and obſcure in the meaning of the Scriptures, knowledge goeth along with gray hairs, and it is to be believed that the Church may improve in it, as in time: But whereas it was ſaid afore, that we are to uſe our common reaſon in judging what is for the Edification of the Church in the Order of Publick Service, it is not to be thought that theſe are matters that require ſo much depth of underſtanding, as they do uprightneſſe of diſpoſition, to give ſentence without inclination or prejudice. I ſay then, that when the coaſt was clear of partialities, the matters in hand not controverted on any ſide, the Church bent more to act in the Service of God, then to diſpute about it, the practice of that time may be a way too ſteep for us to tread, but ſure it is ſtraight to direct us. We muſt not ſlight thoſe Orders which directed them to make the Service of God their earneſt buſineſſe, becauſe the Church of Rome hath made it a formall imployment

to paſſe the time over with. If in weeding this Garden of Gods Church we pluck up wholeſome Ordinances with the abuſes which have been pinned to them, well may men deviſe Laws for a good fenſe, but not to much purpoſe, when Religion is not ſuffered to grow within the Pale. That noble and learned Du Pleſſis thought it a great advantage to the cauſe he undertook againſt the Maſſe, if he could demonſtrate the Form of Service uſed in the Reformed Churches of France, to be more agreeable to that of the Primitive Church, then that of the Maſſe-book of Rome. This he thought worth his pains to undertake, and if we regard the ſubſtance of Publick Service, may well be thought to have performed it. I am yet in a more generall point, concerning the Order of Publick Service, but I ſhall think it advantage enough to the cauſe, in which I deal, to ſhew the points queſtioned in this Order to be of more Ancient Practice in the Church, then the corruptions of the Church of Rome, for which we leave it. And when I come anon to ſurvay the particular Form of Service which this Church uſeth, let men of learning judge what is nearer to the Primitive then both; but thereupon I muſt take leave to conclude, That this Church is not to forſake the Primitive to conform to other Reformed Churches, where the Order in

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force hath both the President of so Ancient Practice, and the reason of Edification to commend it. Now the difference between this State of the Church, incorporate into the bodies of Kingdomes and Common-wealths, and the Primitive, when it was either tolerated or persecuted under the Romane Empire, is to be seen in the Apostles fishing after the Resurrection of Christ, John xxii. 11. *Though there were taken* 153. *great fishes, yet the Net brake not. For the multitude of believers were of one heart, and one soul,* Acts iiii. 32. They came out of good will into the Net of the Apostles, and out of good will they applied themselves to the Orders, wherein they were directed by them and their successours, not able to constrain obedience; so the Net was not strong enough to hold them, and yet brake not. But when the world came into the Church, then was the Parable of our Lord more clearly fulfilled, which resembleth the Gospel to a Net, which drew to the land both good and bad fish, and when the Net is not strengthened by the secular Arm, no marvell to see it break in pieces. It is therefore requisite, that the Orders of Publick Service have the force of Temporall Laws, by Act of Kingdomes and Common-wealths; but it is nevertheless requisite, that it should be directed by the Office of Ministers of the Church, no otherwise

wiſe then it was before the Empire or any Common-wealth received the Faith. The charge of directing belongeth to the one which cannot be diſpoſſeſſed of it, the power of conſtraining belongeth to the other which muſt give account how they uſe it or not. Heb. xiii. 17. *Obey them that have the Rule over you*, or guide you, *and ſubmit your ſelves: for they watch for your ſouls as they that muſt give account.* 1. Theſſ. v. 12, 13. *And we beſeech you, Brethren, to know them which labour among you, and are over you in the Lord; and to eſteem them very highly in love for their works ſake.* What can theſe Exhortations and Injunctions of the Apoſtle concern, if in matters ſo proper to their charge, as the Publick Service of God and the Order of it, thoſe of whom the Apoſtle ſpeaketh are not to direct but to execute? And when thoſe diſorders fell among the Corinthians in their Feaſts of Love, and receiving the Myſteries, in praying, praiſing God, and preaching in unknown Languages, no doubt through thoſe partialities of the Presbyters, the Ordinary Guides of the Church there, whereof hath been ſpoken elſewhere; the Apoſtle indeed himſelf taketh Order in his time, but in caſe the like fall out afterwards, hath he not authorized the Ordinary Miniſteries of the Church, by his example, to take Order in like matters? And when he writeth to Timothy, 1. Tim.

ii. 1. *I will therefore that firſt of all ſupplications, prayers, interceſsions, and giving of thanks be made for all men:* wherein without peradventure he taketh order for the ſubſtance of Publick Prayer for their Aſſemblies, as ſhall appear, is it his purpoſe to referre the ordering of it to the Congregation there, or to his Office whom he inchargeth with it? It is to be ſeen indeed how much King David did in ordering the Publick courſe of Divine Service in his time: But it is to be conſidered how he proceeded in it, by that which we reade, 1. Chron. xv. 16, 17. *And David ſpake to the chief of the Levites, to appoint their brethren ſingers with inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding by lifting up the voice with joy. And the Levites appointed Heman and the reſt:* which is the very courſe by which we pretend ſuch things are to paſſe. But in the Church of Chriſt, as from the beginning things came to be practiſed in the Service of God, by Order of the Miniſters and conſent of the people; ſo when Emperours, Kingdomes, and Commonwealths received the Faith, they purchaſed themſelves no right of diſpoſing in ſuch matters, as by the Scriptures belong to the Miniſters charge, but they impoſe upon themſelves the charge of inforcing theſe Orders which ſhall ſeem to be for the advancement of godlineſſe. And therefore upon the

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judgement of diſcretion , common to all Chriſtians, they are to proceed in denying or inforcing the execution of that which is directed by them whoſe charge it concerneth. If they proceed further, they are to anſwer for the good aſwell as for the wrong which they do, ſo farre as that which is done for the better, as it advanceth the publick good in the particular ſubſtance of that which is done, ſo it may prejudice it more, in the conſequence of the Example. Let us then recollect from the firſt to the laſt, what hath been ſaid, of the reaſons and grounds whereupon the Apoſtle proceedeth in regulating matters concerning the Publick ſervice of God, and we ſhall find that the Church in all ages is to proceed no otherwiſe. Firſt, the edification of the Church, that is, the inſtruction of Gods people in the knowledge of him, & the training of them in the exerciſe of godlines, is the aim propoſed. This is procured by obſerving Order and Comelineſſe in all things to be done, of that nature. The beſt and moſt unpartiall reaſon is to be imployed in judging what beſt becometh in matters of this weight: and becauſe it is not poſſible to put theſe Ordinances paſt contradiction of oppoſite reaſons, the cuſtome directed by the Miniſters of the Church, upon adviſe of common reaſon, and moſt primitive and univerſall Preſident

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of the Church, and inforced by the ſecular Arm, is to take place for Order ſake. If after all this a queſtion be made, Whether matters eſtabliſhed with a tolerable reſpect to the Fiduciall Line of this Rule, oblige men in conſcience to obſerve them or not, he ſhall leave the Church obnoxious to perpetuall confuſion, by neceſſary conſequence, ſeeing it is not poſſible that all men ſhould agree, of their free accord to obſerve any courſe as fitteſt to be obſerved, unleſſe they think themſelves tied in conſcience to obſerve that Rule, which for the latitude and kind of it is not ſinfull for themſelves to obſerve, and that if they fail, they may be conſtrained to it, becauſe it is eſtabliſhed. Poſſible it is that men proceeding in the form of this Rule, ſhould ſo farre miſtake themſelves, as to injoyn the Church to violate ſome of Gods Laws in obeying theirs: in ſuch, a man is bound with his bloud to maintain his diſobedience. But our ſpeech concerneth matters of indifference, where the perpetuall Law of God and Nature forbiddeth not the whole kind and latitude of the thing commanded, where no perpetuall Law of God or Nature, no poſitive conſtitution of God or man, that ought to take place afore this, cometh between; if the Laws of the Church, ſtrengthened by the ſecular Arm, bind not a man in conſcience by virtue of that Law of God,

God, that inforceth obedience to their Authours, to do according to them, then muſt all men be at their freedome, to diſſolve or preſerve order in the Service of God as they pleaſe. Where nothing but cuſtome of the Church, upon probable reaſon, directeth our practice, we muſt not proceed according to our private reaſons, which perſwade the contrary; but according to publick cuſtome, if we will be ruled by the Apoſtle: But where there is Law to conſtrain us, we may perhaps have reaſon to think, that the Authours of Laws might have done better, in ordering matters otherwiſe, and yet be bound our ſelves to follow the courſe which they preſcribe. They are to anſwer for the things they injoyn; we for our performance; when was any humane Law made that could not be faulted? if our obedience be delayed till it find ſuch laws as no fault can be found with, the world muſt end in confuſion, before we practiſe that virtue. It is never lawfull to do any thing that is evil; but it is not evil, but neceſſary, in the ſphere of things indifferent, to follow the Law that ſtandeth, though a better might ſtand in ſtead of it. Herewith agreeth the judgement of the principall reformed Divines, themſelves chief Reformers, which my deſire is to repeat here, though it hath been produced more at large, not as pretending to ſtand or fall by

by pluralitie of voices, but deſiring to make it appear, that nothing is ſaid here to croſſe the Principles of the Reformation and chief Reformers. Philip. loco de Cærem. in Eccleſia, p. 651. *In Eccleſiis emendatis reliqui ſunt ritus aliqui adiaphori, quia hujus vitæ actiones ordine aliquo diſtribuendæ ſunt. Hominum natura intelligit & amat ordinem, qui quidem maximè decet Eccleſiam & congreſſus publicos. In reformed Churches there remain ſome indifferent rites* (rites concerning indifferent things) *becauſe the actions of this life are to be diſpoſed in ſome order. Man by nature apprehendeth and loveth order, which eſpecially becometh the Church and Publick Aſſemblies.* Calv. 4. Inſtit. x. 27. *Neque enim haberi poteſt quod Paulus exigit, ut decenter omnia & ordine fiant, niſi additis obſervationibus, tanquam vinculis quibuſdam, ordo ipſe & decorum conſiſtat. That whith Paul requireth, that all things be done decently and in order, is not to be obtained, unleſſe that Order and Comelineſſe ſtand upon ſome obſervances, added as bonds, to wit, to inforce it.* To the ſame purpoſe a little afore, *Si in rebus agendis vigere ſemper aliquem ritum oportet, quem non reſpui publicæ honeſtatis interſit, atque adeò humanitatis ipſius: id in Eccleſiis præſertim obſervandum, quæ cum bene compoſita omnium conſtitutione optimè ſuſtinentur, tum verò ſine concordia nullæ ſunt prorſus.* And a little after he toucheth the reaſon

reaſon here diſcourſed to the quick. *At cùm in hominum moribus tanta ſit diverſitas, tanta in animis varietas, tanta in judiciis ingeniiſque pugna, neque politia ulla ſatis firma eſt, niſi certis legibus conſtituta, nec ſine ſtata quadam forma ſervari ritus quiſpiam poteſt.* *But there being ſo much difference in mens manners, ſo much diverſitie of minds, ſo much contrariety of judgements and diſpoſitions, neither is any Common-wealth firm as it ſhould be, till it be ſettled with certain Laws, neither can any rite be obſerved, without ſome ſettled form.* Rites preſcribed by God, cannot be obſerved but according to Forms preſcribed by man. Philip. ubi ſuprá. *Rurſus autem munitur publica tranquillitas hâc doctrinâ, quòd dicimus, propter* εὐταξίαν, *eos ritus qui boni ordinis cauſâ inſtituti ſunt, ſervandos eſſe, & peccare homines petulantes, qui in Eccleſiis emendatis violant tales ritus cum ſcandalo.* *Again, the publick quiet is fortified by this doctrine, wherein we ſay, that for good Orders ſake, thoſe Rites which are ordained for good Orders ſake, are to be obſerved, and that ſuch ſaucy perſons, as violate ſuch Rites with offenſe in reformed Churches, do ſinne.* Again, *Aliqui homines*, &c. *Some men of ſavage nature hate all Laws as a priſon: but others of gentle nature and ſociable, and underſtanding themſelves to be born to Communicate, nay, that their chief work is to contribute their indeavours to help and cheriſh the Church of*

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their own accord obſerve honeſt & uſefull Rites, and avoid Offenſes, and knowing that publick Aſſemblies of the Church are ordained by the ſingular providence and bleſsing of God, and that God would have this frequency credited, that the voice of the Goſpel may ſound upon earth, ſtudy to maintain the order, the quiet, the gravitie of theſe Aſſemblies.

CHAP. VII.

The prohibition of Quenching the Spirit, concerneth immediate inſpirations. Preſcript Form of Prayers as wel of as other parts of the Service is for the Edification of the Church. Order not to be maintained without it. Three parts of the Service of the Temple. The Praiſes of God, the Confeſsion of ſinnes, the Prieſts Bleſsings. The Service of the Synagogue preſcribed. Of the eighteen Benedictions. Of the Service of their Faſt of Seven dayes. The Deacon miniſtred their Service. Juſtine Martyr and Tertullian miſunderſtood. Summe of the Church-ſervice. All Preſcript. Of Canons that Preſcribe the Service to be Ordered by Councels. Alterations in Liturgies. Agreement of Reformed Churches.

THis is the ſubſtance of thoſe things that are to be done, for the publick Service

of God, at the Aſſemblies of Chriſtians: And theſe are the grounds of thoſe Rules by which the form, in which they are done, is to be directed. Before we come to touch that particular form of Service which we uſe, with theſe Rules, let us make triall of them in ſome particulars, which in the generall point of publick Service are or may be queſtionable. And that by the method already ſet on foot of Reaſons drawn from the grounds and rules of the Apoſtle, ſeconded by the practice of the Primitive, the judgement and agreement of Reformed Churches. Among w^ch^ there is none of more account then this, Whether thereought to be a ſet Form of Prayer preſcribed for our Aſſemblies. For it is not denied, that their ought to be an order preſcribed for Publick Service in the whole: but Publick Prayers, and the form of them, it is pretended, are to be referred to the diſcretion of the perſon by whom they are miniſtred, by virtue of that charge of the Apoſtle, wherein he forbiddeth to *Quench the Spirit*, 1. Theſ. v. 19. which is conceived to be done, when the conceptions of mens minds, or the expreſſions of their tongues, are ſtinted to preſcribed forms, and men by that means ſo confined, that they cannot make demonſtration of thoſe graces which the Spirit of God hath indued them with. This is, to my underſtanding

derſtanding, the beſt of that Argument, that caſteth ſo much and ſo dangerous ſcruple in a clear buſineſſe. And at a diſtance carrieth an appearance of the Word of God, and the meaning of Scripture, but ſurvayed near hand, may be a warning to all men, how they trouble the Church with misapprehenſion, received upon the ſuperficiall ſound of the words of it. For when the Apoſtle forbiddeth to *Quench the Spirit*, he ſpeaketh of immediate inſpirations of the holy Ghoſt, ſuch as they were, by which men were inabled to diſcern the ſecrets of other mens hearts. As in 1. *Cor.* xiv. 24. by which the Prophets of Antiochia were informed of the will of God, for the ſending of Paul and Barnabas: And thoſe others for the ordination of Timothy, *Act.* xiii. 2. 1.*Tim.*iv. 14. by which the truth was revealed unto them, as concerning matters in hand at their Aſſemblies, 1.*Cor.*xiv.30. And the Rule of the Apoſtle, *If Revelation be made to another as he ſitteth, let the firſt be ſilent*, is to the ſame purpoſe, of not Quenching theſe inſpirations. Which, as it hath been ſhowed, that they were maintained by the exerciſe of them, ſo it is no marvel if the Apoſtle be earneſt to have them by all means maintained, becauſe in them conſiſted the Edification of the Church at that time. Therefore he commandeth, that when immediate revelation is

made to one, he that ſpake afore be ſilent: not to demonſtrate what the Spirit of God was able to do, in the perſon by whom it ſpeaketh. That is a miſtake which overthroweth the whole diſpute of the Apoſtle, in the xii. *chapter* afore (for it tendeth to the admiration of thoſe perſons which are indued with ſuch Graces; the thing the Apoſtle laboureth againſt through that whole diſcourſe.) But becauſe by them, the preſence of the holy Ghoſt in the Church was evidenced to unbelievers, and confirmed to believers: And becauſe, by ſuch inſpirations, when it pleaſed God to ſend them, the Church was informed of all things contained in them, in the particulars of the true ſenſe of the Scriptures, debated in their Congregations. In fine, *Quench not the Spirit*, in regard of the Church, is the ſame with the propoſition of this xiv. chap. *Be zealous of ſpirituall Graces, eſpecially of Propheſying:* which is alſo the concluſion of the ſame, verſ. 39. *Be zealous of Propheſying, but forbid not to ſpeak with Tongues.* He that hath the Grace quencheth it, when he purſueth it not by thoſe means, which were effectuall towards it at that time: and the Church quencheth it, if they allow not the publiſhing of ſuch inſpirations at their Aſſemblies. For my part, I am confident, that the words of the Apoſtle, *Quench not the Spirit*, relate as well to the gift

gift of Languages, as his words in this xiv. chap. verſ. 1. *Be Zealous of ſpirituall Graces, eſpecially of Propheſying.* For Propheſying being excepted, the reſt of ſpirituall Graces is the gift of Languages, and it concerned the Theſſalonians, as it did the Corinthians, that this gift of Languages ſhould be maintained among them, aſwell to evidence the preſence of the holy Ghoſt, as becauſe the things inſpired in ſtrange languages, being expounded, ſerved for the uneſtimable edification of the people. If then theſe that ſtand upon this prohibition of the Apoſtle, will come into our Aſſemblies, and ſpeak the myſteries of Gods kingdome in Languages unknown to them afore, if they will take upon them to reveal the ſecrets of mens hearts, to deſigne Miniſters of the Church, to decide matters in debate through the Church, by immediate inſpiration of the holy Ghoſt, and to make proof of theſe Graces, as Prophets are to do, we will acknowledge, that the Offices of compoſing the prayſes of God, and conceiving Prayers in behalf of the Church, is to be referred to them upon the ſame terms, as it was to thoſe of whom we reade in the Apoſtle: nothing compoſed by humane reaſon ſhall be thought ſo acceptable to God, ſo much for the edification of his people, as that which his own Spirit inditeth. But if they dare not pretend to any

ſuch Grace, let thē conſider upon what conſequences they pretend to the Priviledges of it. For they that pretend that the Church is bound to uſe their conceptions and expreſſions, for the direction of the people, in publick prayers, upon this ground, becauſe they are the inſpirations of the holy Ghoſt, may by as good right pretend to decide all matters controverted in point of Faith, to order all matters of diſpute in the Government of the Church, to root out and plant both Kingdomes and Churches. For that which the holy Ghoſt inſpireth for ordering of Church or Common-wealth, is as much to be executed, as that which it inſpireth for directing the prayers of Congregations. But if they diſclaim all pretence of immediate inſpiration, as there is no doubt but they do, and profeſſe no confidence, but of the bleſſing of Gods Spirit upon humane indeavours, perhaps complaining, that theſe conſequences are drawn upon them, which belong to thoſe opinions which they renounce; Firſt, it will be reaſon, that they be free in acknowledging and profeſſing their meaning, in a matter of this conſequence. Becauſe it is certain, that the ſound of GODS SPIRIT, and the faſhion of Extemporary conceptiōns, in Praying and Preaching, inſinuateth, and needs muſt inſinuate to the people, the pretenſe of immediate inſpirations, which to men

men of judgement they are conſtrained to diſavow. Then, this being done, our queſtion will be upon the right hinges, and the point to be decided will be this, Whether it be more for the edification of the people, in the direction of their publick Prayers, to uſe thoſe forms, which upon mature adviſe have been framed by the ableſt of thoſe, the Church had to intruſt with that buſineſſe, or theſe, which particular perſons, out of their readineſſe in conceiving and expreſſing thoſe things which they think fit to be ſaid, ſhall uſe in their Congregations. It hath been well obſerved already in this point, that the ſpirits of the people are ſtinted as much to the Form which the Miniſter conceiveth, as his ſpirit, to the form which the Church hath preſcribed. So that if the Church quench the Spirit in them, when it confineth them to the forms which it hath adviſed, they do no leſſe to the people, in confining them to the form which they from time to time conceive. The precept of the Apoſtle cometh to one effect in both courſes, the queſtion that remaineth is, Which is more for the Edification of the people. Which, becauſe the Apoſtle in matters of this nature hath referred us to the common reaſon of men not poſſeſſed with prejudice, my deſire is, that the common ſenſe of Chriſtians may ſentence; diſpairing to cary

any thing by diſpute of reaſon, at the hands of ſuch men as can make any queſtion in a matter ſo clear. But becauſe with reaſon it may be alledged, that mens particular conceptions are more apt to addreſſe themſelves to the particular occaſions of Congregations, fit to be repreſented to God in their Prayers then a generall form is able to do, it will be requiſite further to repreſent, what advantages this convenience is out-wayed with on the other ſide. Firſt, in regard of abilities of perſons, by whom it muſt be performed, let me congratulate with thoſe, that are ſo ſenſible of their own, that they would have other men, for a puniſhment of their negligence, to ſhame themſelves afore the people, in doing it as it ſhould not be done: But let me wiſh them more love to our common profeſſion, then to deſire to draw ſo juſt a ſcandall upon it. Is it like to grow commendable with the enemies of it, in this reſpect, becauſe the Miniſtery of publick Prayers, is ridiculous to our own people? Or what is the way to make Religion, and the Sacrifice of God ſtink in mens noſtrils, if this do not? Thoſe of the ableſt of this opinion think themſelves ill dealt with, when the ſtops and hummes of their Extemporary Prayers, are drawn in conſequence, to the prejudice of that way which they deſire to render commendable: but when we

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heare theſe flying pretenſes paſſe up and down, by which thoſe demurres of humane imperfection are intitled to thoſe unutterable groans which the Spirit of God inditeth, according to the Apoſtle, we have reaſon not to admire the occaſion of ſuch unſufferable profaneneſſe. What ſhall we ſay then of the meaneſt rank of perſons, by whom Extemporary conceptions and expreſſions in ſuch high Offices muſt be miniſtred, but this, that the ill order by which they are vented to the world, muſt needs bring Religion to be contemptible? Again, in regard of mens opinions and inclinations, in regard of ſeverall diſcretions and judgements, in point of what is fit to be recommended to God in publick Prayers, which way ſhall we attain that Order, that Reverence, which this Office requireth according to the Apoſtle? If men be left to themſelves, whatſoever opinion in Religion, whatſoever debate between neighbours, whatſoever publick matter of Church or Common-wealth, a man ſhall pleaſe to make his intereſſe, upon like reaſon he may make the ſubject of his Prayers, and of the Congregation, which if it be not well directed (as what man is free from miſtake, where men may be and alwayes are of divers opinions) muſt either purſue his intereſſe, for the will of God in their deſires, or as they are bound to be, muſt be

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ſcandalized at that which is done. I had rather belie mine own ſenſes, then charge any man with that which appeareth not; but if experience tell us not, that ſuch things have been done, that mens prayers in the Church have ſmoked with their choler in private and publick matters, yet reaſon will tell us, how eaſily it may be done, and ſuch Ordinance pointed in time againſt them, that leaſt deſerve it in Church or Common-wealth. As the matter is among us, we ſee how farre mens minds are from being agreed, when we are to pray for fair weather, and when for rain: make particular perſons infallible Judges, not of a thing of that conſequence, but of whatſoever may be the ſubject of our prayers, and we make them all Popes in their Congregations: make them not infallible, and we multiply ſcandalls in the Service of God to the worlds end, to which no man ſhould come till all were ended. Laſt of all, it is not the ingenious conceptions of mens minds, it is not the eloquent expreſſions of their tongues, that God is affected with: the Miniſters devotion will prove more free towards God, when his mind is leſſe at work in framing terms to expreſſe what he conceiveth to be for the purpoſe. But if we have regard unto the meaneſt rank in knowledge, as well as in eſtate, which are alwayes the greateſt part, and therefore in whom Charity hath the

the moſt ſhare, it will appear a great advantage to their devotions, to run ſmooth upon the Forms to which they are practiſed, which muſt needs be intercepted with ſtudying the meaning of new ones, which they are directed with. This is that which my reaſon is able to inform in this point, Whether a preſcript form of prayers be for the edification of the Church, in maintaining Order, and Reverence in the Publick Service of God, or not. Let us ſee which way the practice of the Church inclineth, or hath inclined: though the matter be great, as concerning the meaning of the Apoſtles charge, and the form of ſerving God, a man ſhall have no cauſe to ſuſpect his own reaſon, when the reaſon of the Church, and the guides of it go before. But I muſt begin with the Publick Service of God in the Temple, ſo farre as it was morall, and conſiſted not in offering Sacrifices: That carrieth more prejudice with it then mans reaſon can inforce; That which was done there, is Preſident enough to preſume, that the like is not againſt the Law of God and the Scripture. Of this we reade thus, 1. Chron. xxiii. 30. *And to ſtand every morning to thank and praiſe the Lord, and likewiſe at evening: and at all offering burnt-offerings to the Lord, on the Sabbaths, the New Moons, and the Solemn Aſſemblies.* For without doubt, the purpoſe is here

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to ſpecifie at what times the Levites ſung the Pſalmes of Gods praiſes, to the Sacrifices that were offering in the Court of the Temple, whereof we reade afore, 1. Chron. xvi. 4. *And he appointed of the Levites to Miniſter before the Ark of the Lord: and to record, and thank, and praiſe the Lord God of Iſrael.* And again, *verſ.* 37. the ſame is repeated. But afterwards, having ſpoken of the Prieſts, whom David left to ſacrifice upon the Altar at Gibeon, it followeth, verſ. 41. *And with them Heman, and Jeduthun, and the reſt that were choſen, that were expreſſed by name to give thanks to the Lord, becauſe his mercy indureth for ever.* Here you ſhall perceive the time and the place of this Service expreſſed in Scripture. Part of them with Aſaph, were to Miniſter before the Ark, part with Heman and Jeduthun to give thanks unto the Lord, where the Prieſts offered the burnt-offering morning and evening, *verſ.* 40. for the time that the Altar was at Gibeon, the Ark in the city of David. But for a perpetuall courſe, as you have it, xxiii. 30. *To ſtand every morning to thank and praiſe the Lord, and likewiſe at evening: and at all offering of burnt-offerings to the Lord, in the Sabbaths, in the New Moons, and on the Aſſemblies.* For thus it muſt here be tranſlated, as R. David Kimchi hath gloſſed it, That they ſhould alſo be ready to praiſe, when the burnt-ſacrifice is offered on

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the Sabbaths, and New Moons, and dayes of Aſſemblies; and alſo to help the Prieſts on theſe dayes, when there are many offerings. For by this expoſition is ſignified both the help which the Prieſts had from the Levites in ſacrificing, and alſo the kinds of Sacrifices, at which the Levites ſung Pſalmes of Praiſe and Thankſgiving. Maimoni Cele hammikdaſh. C. iii. ומתי וגו׳, *And when do they ſing? Over all the burnt-offerings of the Congregation which were due, and over the peace offerings of an Aſſembly, at the pouring of the wine: But the voluntary burnt-offerings of the Congregation, over theſe they ſung not the Song.* A Rule without doubt raiſed from the Scripture alledged; and the place here ſignified, where they ſtood to ſing, that is before the Ark, is the ſame that is ſignified at Solomons Sacrifice, 2.*Chron.* v. 12. where they ſtood *Eaſt from the Altar*, as it muſt be tranſlated, that is, at the Eaſt Gate of the Temple, either before the mens Court, or before the womens Court. For at both theſe Gates there was a Pulpit for the Levites, where, at all theſe times, ſtood twelve at the leaſt, for this purpoſe, *Maimoni* (as before.) And before the latter were thoſe fifteen ſteps, from which the fifteen Pſalmes of degrees are named, becauſe they were ſung there, as the Talmudiſts will have it, *Maſſ. Middoth, Cap.* ii. *Numb.* 5, 6. and the annotations

tions upon it. To this muſt be added that memorable paſſage of the Samaritane Chronicle, publiſhed not long ſince, the tenour whereof is this, *The High-Prieſt living at that time* (that is the yeare of the world 4713. by their account) *took away that moſt excellent book that was in their hands ever ſince the calme and peaceable time of the Iſraelites, which contained thoſe Songs and Prayers which were ever uſed before their Sacrifices. For before every of their ſeverall Sacrifices they had their ſeverall Songs, ſtill uſed in thoſe times of peace, all which, accurately written, were tranſmitted to the ſubſequent generations, from the time of the Legate* (Moſes) *unto this day, by the Miniſtery of the Holy Prieſt.* For this whole paſſage ſpeaketh clearly of the Service of God in the Temple, ſhewing us, that beſides the book of Pſalmes there were other Songs uſed at the Sacrifices of their ſeverall Solemnities, which were, according to the courſe of their Service, put together in one book for the purpoſe. There was beſides, another part of the Service done in the Temple, which men of learning have hit upon by conjecture, out of Apoc. viii. 3. *And another Angel came and ſtood at the Altar, having a golden Cenſer, and there was given unto him much incenſe, that he ſhould offer it with the prayers of all Saints, upon the golden Altar which was before the Throne*; joyned with Luk. i. 10. *And the whole*

whole multitude of the people were praying without at the time of incenſe. From which Text Lud. Capellus collected, That while the Prieſt offered his incenſe in the Tabernacle, the people were at their prayers abroad, and that S. Johns Viſion alludeth to nothing elſe. Whereupon our Mead of Chriſts Colledge very ingeniouſly conceived, that where it is ſaid there, verſ. i. *When he had opened the ſeventh Seal, there was ſilence in heaven about the ſpace of half an houre,* all this was repreſented in reſemblance of the Service of the Temple, where firſt the Praiſes of God are ſung, as it is before, vi. 9. then there is ſilence for half an houre, while the Prieſt within offereth the incenſe, and the people without pray for remiſſion of ſinnes every one by themſelves. For ſo I find this conjecture verified in *Prike Aboth.* v. 5. where one of the ten miracles, which the Jews relate fell out continually in the Service of God in the Temple, is this, עומדים צפופים ומשתחוים רוחים, that is, *They ſtood crowded, but they worſhipped at large.* which R. Obadiah Bartenora proceedeth thus to expound upon the meaning of the word צפופים. לשון צף על פני המים, *It hath the ſenſe,* ſaith he, *from ſwimming upon the face of the waters: For, becauſe of the crowd every one preſſed his fellow, ſo that they ſtood ſwimming as it were, with their feet lifted up from the ground, in the aire. At the time of wor-*

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ſhipping, the miracle happened to them, that they worſhipped at large, every man foure cubits from the next, that he might not heare him when he confeſſed and remembred his ſinnes. Wherefore they ſtood while the Levites ſung, at pouring the wine upon the burnt-offering, but when the Prieſt went to offer the incenſe, then fell every man down to make confeſſion of his ſinnes in private. Which being done, the Holy Prieſt, coming out into the Court, pronounced the Benediction, appointed in the Law, over the people, which was the end of Service. Of this Maimoni, of Prayer, and the Prieſts bleſſing, xiiii. 9. *In the Temple, after the morning Service was done, the Prieſts went up into the Pulpit to bleſſe:* which maketh me preſume, that the Order of Service in the Temple was no otherwiſe then hath been declared. Which Eccleſiaſticus ſeemeth punctually to deſcribe in Onias, cap. l. 15, 16, 17. *He ſtretched out his hand to the cup, and poured of the bloud of the grape, he poured out at the foot of the Altar a ſweet ſmelling ſavour unto the moſt high King of all. Then ſhouted the ſonnes of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard for a remembrance before the moſt High. Then all the people together haſted, and fell down to the earth upon their faces, to worſhip their Lord God Almighty, the moſt High.* When the wine was poured forth, and the Prieſts blew

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the trumpets within, at Festivals, it is to be understood, that the Levites sung the praises of God without at the same time, as we saw afore: and so it followeth in the next words, wherein this description is repeated, vers. 18, 19. *The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. And the people besought the Lord the most High, by prayer before him that is mercifull, till the solemnity of the Lord was ended, and they had finished his Service.* After all followeth the Priests blessing, as Maimoni said, vers. 20, 21. *Then he went down, and lifted up his hands over the whole Congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoyce in his Name. And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.* I make no doubt but there was time for reading and expounding the Law in the Temple, as it hath been touched, but because I find no remembrance of it in this Service, and because it concerneth not the point in hand, I let it alone. In this course of Service then, the prayer wherewith each of them confessed their sinnes was private and at pleasure, the rest was all by prescript form. The Priests blessing expressed in Scripture: the praises of God, out of the book of Psalmes, and others for the purpose. And this is the strength of that Argu-

ment that is drawn from the Titles of the Pſalmes, ſhewing that they were indited for the purpoſe of praiſing God, and praying to him, as the tenour of them is. Two or three of theſe Titles it ſhall not be amiſſe to produce here. *Pſalm.* iiii. and all the reſt where the title is *To the chief Muſician*, the Chaldee tranſlateth לשבחא, *to ſing*, or *to praiſe:* to tell us, that they were Pſalmes compoſed for the Maſter of Muſick, to be uſed in the Service of the Temple. xcii. *A Pſalme, a Song for the Sabbath day:* It is a pleaſant thing to reade the vagaries of the Jews upon this Title, from whence they conceive this Pſalme to be made by Adam, after his fall on the Friday, to ſerve God with on the Sabbath; whereas the meaning in our obſervation is plain, that it was compoſed to be ſung in the Service of the Temple on the Sabbath, which the very tenour of the Pſalme inforceth, when it ſaith, verſ. 4. *For thou Lord haſt made me glad through thy works: I will triumph in the works of thy hands:* pointing at the meditation of the Creation upon the Sabbath, as the Jews expound it. Laſt, the Title of thoſe fifteen Pſalmes after the cxx. called *Pſalmes of Degrees*, expounded as afore, from the fifteen ſteps between the mens Court, and that of the Prieſts, is aſſurance enough that they were made to ſerve God with there. By which it appeareth, that the

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Prophets of God, and their Disciples, that the great Wisemen of the Jews, that the Apostles of our Lord, when they frequented this Service, as shall be said, thought not their spirits stinted by the prescript form of it. The Service of God in the Synagogues depended much upon this in the Temple; neither is it in me to imagine what reason can be alledged, why a prescript form used in the Temple should not fit the Synagogue. The way to put this past peradventure, had been to describe the particulars of that Service, and to trace the Antiquity of them, from their best writings; but a discourse too long and obscure for this place. I shall be content to produce two or three passages, of the substance or circumstance of it, by which shall appear whatsoever alterations it hath received, (As at the present, in the substance of their Service all agree, though for the particulars there is not more difference among Jews of severall Countreys in any thing then in this, saith Leo Modena, in the piece named afore, *P.* 1. *C.* xi. 6.) that a prescript form was used among them, under the second Temple, while they continued the people of God. The Order whereof, for my part, I must needs referre to the Ancient Scribes that succeeded the Prophets; as mine Authour R. Moses Maimoni hath expressed in the first particular which I intend

to alledge, that is the xviii. Benedictions, wherein, praiſing God, they beg at his hands the ſupply of his daily bleſſings. Theſe, in his Treatiſe of Prayer and Benediction of the Prieſts, i. 2. he referreth to Ezra, as the Authour of them, when being returned from the Captivity, it was found that the people was not able to praiſe and ſerve God in a continued ſpeech, their language being mixed with that of ſtrangers. I confeſſe I ſhould have thought it a more probable reaſon to have ſaid, that they were compoſed as a direction for the Service of God, both in publick and private, as ſtill their uſe is: But for this Authours credit, it is very well known, that all his ſtuff cometh from the beſt writings which that people have. And the agreement of the Jews of all Countreys, in theſe and the other Benedictions, whereof they are bound to ſay every day an hundred, and that of old, ſufficiently ſheweth how ancient they are, when other ingredients of their Service are ſubject to change with times and places: as their Hymnes for example, whereof is to be ſeen at large, in Abenezra upon Eccleſiaſtes, v. 1. where he diſputeth againſt thoſe of R. Eliezer hakkalir, preferring before them thoſe which R. Saadiah Haggaon had made. The ſecond particular, that I will produce, is the Service of the ſeven dayes Faſt, deſcribed in the

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ſame Maimoni, Taanioth iv. 14. how it was performed in Jeruſalem. His words are to this effect; כשהיו וגו׳, *When they prayed after this Order in Jeruſalem, they went into the Mountain of the Temple, againſt the Eaſt Gate, and when the Apoſtle of the Congregation was come to, He that heard Abraham* (the Prayer that ended thus) *Bleſſed be thou, O Lord God, our God, the God of Iſrael, from generation to generation. The people anſwer, Bleſſed be the Name of his glorious Kingdome, to all generations and evermore. And the Officer of the Synagogue ſaith to the Prieſts that blow the Trumpets,* (according to the Law, Num. x. 9.) *Sound ye ſonnes of Aaron, ſound: and again he prayeth.* This is a form then which was in uſe during the Temple, upon that occaſion, and giveth preſumption enough, that there was the like for all other ordinary and extraordinary ones. And at this occaſion in particular is the Rule verified, which ſaith, *That the people did not anſwer Amen within the Mountain of the Temple.* Gem. Hieroſol. Taanioth c. ii. Babylon Beracoth c. ix. which Rule is enough to prove my intent, becauſe it ſheweth, that there were certain forms among them, (the ſame that ſtill are extant) which when they were uſed in the Synagogue, the people anſwered Amen in the end; but when they were uſed in the Mountain of the Temple, that is, within the outmoſt com-

paſſe of it, the peoples anſwer was, as afore, *Bleſſed be the Name of his glorious Kingdome to all generations and evermore.* And the caſe is related in the Miſna Taanioth ii. 5. that whereas once this anſwer was uſed in the Synagogue, the matter came before the WISE, (and, as I remember, it was before the great Sanedrin at Sippore, during the time that it ſate there, being removed from Jeruſalem, whereof afore) and their reſolution was, that it was not ſo practiſed, but onely at the East Gate, and in the Mountain of the Temple; that is, as Maimoni and Bartenora both expound it, at the Eaſt Gate of the Temple, and at the Eaſtern Gate of the Mountain of the Temple. To make the meaning of their reſolution to be this, that the anſwer of the people aforeſaid, in ſtead of Amen, which they uſed to anſwer in the Synagogue, was onely practiſed after the Benediction of the Prieſts which they gave at the Eaſt Gate of the Temple, as was ſaid, and at this Service of the Faſt of ſeven dayes in Jeruſalem, where it was done at the Eaſt Gate of the Mountain of the Temple, the outmoſt cloſe of it. But ſeeing the ſame Service was done throughout their Synagogues, as the cauſe required, of neceſſity the ſame form was uſed upon thoſe occaſions, and the like upon others. The laſt particular I ſhall produce, is a Circumſtance obſervable at all

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their Services, That whereas the reading of the Law and other Scriptures, and the Exposition of it was done by principall persons, the chief of the Synagogue, with their faces turned to the people as they sate, as our Lord in the Synagogue of Nazareth, *Luk.* iv. 16. on the other side, the Prayers were read by him whom they call Apparitour of the Synagogue, correspondent to the Deacon in the Christian Church, with his back to the people, and his face to the Ark and to the Elders. This Office, though of good account in the Synagogue, as we see in Maimoni of Prayer, *C.* viii. *n.* 11. being yet inferiour to the Scribes and WISE, it is plain to my common sense, that it was not intrusted to direct the Prayers of their betters, in qualities proper to that work, upon other ground then this, because the Prayers had been composed by those wise and learned afore, and were therefore ministred by their inferiours, the Deacons of Synagogues. Such is he of whom Luke iv. 20. *And he closed the book and gave it again to the Minister, and sate down:* Such is he that is called *Apostle of the Congregation* in Maimoni, the place aforesaid, that pronounceth the Service prescribed there, and to shew that it was no late practice among them which he prescribeth, is called in the Misna, Beracoth v. 3. Taanith. ii. 2. הירד לפני תיבה, *he that cometh down before*

the Ark: The reaſon, if my conjecture miſtake not, being this, Becauſe the place where he ſate among the Elders was higher then that of the people, by ſome ſteps, ſo that he muſt come down thoſe ſteps to ſtand before them, with his back to the people, in doing Service: As R. Benjamin in his Itinerary, *p.* 75. deſcribeth the chief Synagogue at Bagdat, that before the Ark there were ten ſtairs of marble, in the top whereof ſate the head of the Captains, of the linage of David. Now it is to be known, that things related in the Miſna, written in the dayes of Antoninus Pius, are not to be underſtood as if they were of no greater ſtanding then that time, but are the moſt Ancient Orders of that people, practiſed and delivered long afore from hand to hand, as things not lawfull to be committed to writing, and then firſt written, for fear that their manifold diſperſions might bring their Rules and Orders into oblivion, as themſelves profeſſe. As for the practice of the Church next to the Apoſtles, let me uſe the advantage which is due to the truth, and preſcribe one thing, in their way, that intend to prove it to be againſt the Scripture, and the Apoſtle, forbidding to ſtint the Spirit to uſe preſcript forms in praying, which is this; That it is not enough for their purpoſe, to ſhew out of ſome Church-writers, that ſome Churches might referre themſelves, in the dire-

direction of their devotions, to their Biſhops or to their Presbyters; but it behoveth them to ſhew that they did it, as acknowledging that ſenſe of the Apoſtle, alledging their reaſon, and forbearing it as againſt Scripture. For there is a great deal of reaſon why that courſe might be tolerable and ſufficient in the beginning, while the Church was oppreſſed by the ſecular Powers of the Empire, and the fear of perſecution contained the people in reſpect to the Orders of their Paſtours, and them in reſpect to their Office, which afterwards, when the world was come into the Church, and the Empire become Chriſtian, would not ſerve the turn. Then as it was requiſite, that all Rules of the Church ſhould receive force from the ſecular Arm, ſo might it prove requiſite that the Order of Publick Service ſhould be ſettled in a preſcript form, though it had been left to the diſcretion of particular perſons afore; in regard of that good and bad fiſh that was come into the Net, and might take the occaſions pointed at to make rents in it. But I alledge this exception, to put them in mind, that no Eccleſiaſticall writer hath yet been alledged to uſe their reaſons, which giveth juſt evidence of the Novelty of the opinion grounded on it: Not becauſe I do think the cauſe needeth it, or that any time of the Church can be ſhewed, after the Apoſtles, and

and the time of extraordinary Graces, wherein a preſcript form of Publick Service hath not been uſed; much leſſe that any ſuch thing is proved by the words of Juſtine Martyr and Tertullian, produced out of their Apologies for the Chriſtians, wherein they inform the Powers of the Empire, what the Chriſtians did at their Aſſemblies. Which had they been but turned right into Engliſh, would have made it appear that they inforce either another ſenſe, or quite contrary to that which they are produced to prove. The words of Juſtine, the place aforenamed, Apol. ii. Καὶ, ὡς προέφημεν παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς, εὐχὰς ὁμοίως, καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ, λέγων τὸ ἀμήν. which they tranſlate, *Then he who inſtructed the people, prayed according to his ability.* Ὁ προεστὼς, they tranſlate, *He that inſtructed the people*, ſignifying *him that governed the people*, to wit, in Eccleſiaſticall matters: True it is the ſame perſon did both, but the ſame word ſignifieth not both: this by the way. But, ὅση δύναμις, they tranſlate, *according to his ability*, as if κατὰ δύναμιν, and ὅση δύναμις, were both one. You ſhall ſee a difference by the Ebrew. Their Ancient Doctours have this ſaying, כל האומר וגו׳, *Whoſoever ſaith Amen* VVITH ALL HIS MIGHT, *the Gate of the Garden of Eden is opened to him*, Muſar. C. iv. And in the ſame manner of ſpeech, Maimoni deſcri-

scribing their Morning Service, c. ix. 1. *and the people answer, Amen : be his great Name blessed for ever, and to all everlastings,* WITH ALL THEIR MIGHT. Whereas the same Rabbi, in another place, Taanioth c. iv. 1. describing the speech of him that Preached humiliation to the people at the Fast of seven dayes, whereof afore, addeth ; *and proceedeth in such like discourses, according to his ability, untill he humble their hearts and they repent perfectly.* In the Ebrew it is here כפי כחו, in the other places, בכל כחו, the first is in Greek, κατὰ δύναμιν, the other, ἐκ τῆς δύναμεως, in English that signifieth, *according to his ability*, this, *with all his might*, so much difference there is, and the mistake it causeth no lesse then thus: They will needs make Justine dream, as much as themselves do, of making shew of mens faculties in conceiving Prayers, who speaketh of nothing but that earnestnesse of Devotion with which he saith the Bishop or Presbyter came to consecrate the Eucharist, more proper without doubt to that prime point of Gods Service ; which he thus expresseth, *That he sendeth forth Prayers and Thanksgivings* WITH ALL HIS MIGHT. In fine, when Justine, speaking of the Thanksgiving which the Eucharist was consecrated with, saith that he made it, ἐκ τῆς δύναμεως, *with all his might*, he meaneth neither more nor lesse then afore, speaking of the Common Prayers

ers of the people, which he ſaith they made, ἐυτόνως, or *earneſtly*, as ſhall be ſaid. The words of Tertullian, Apolog. C. xxx. *Illuc ſuſpicientes Chriſtiani manibus expanſis, quia innocuis; capite nudo, quia non erubeſcimus; ſine monitore, quia de pectore oramus pro omnibus Imperatoribus.* It is juſtly excepted, that theſe words are not to the purpoſe, as containing the private devotions of Chriſtians, compared with thoſe of the Pagans. Nevertheleſſe, the ſubject of theſe Prayers, which he proſecuteth afterwards, is the ſame with the Prayers of their Aſſemblies, whereof he ſpeaketh, C. xxxix. and giveth juſt cauſe to think, that he ſpeaketh of private forms of devotion, borrowed from the publick. He ſaith there, that Chriſtians prayed with hands ſtretched out, to proteſt their innocencie; bare-headed, to profeſſe that they were not aſhamed, touching the Gentiles, that covered hands and faces in praying, which he interpreteth a confeſſion of guilt in the hands, an acknowledgement of ſhame in the face, which that habit ſignified, as hath been ſaid: And in the ſame ſtrain he goeth on, to tell them, that whereas they had their remembrancers to ſuggeſt the devotions they addreſſed to their ſeverall Deities, which he calleth Monitours, the Chriſtians prayed without Monitours, becauſe they prayed by heart. For the words, *ſine Monitore, quia de pectore,*

pectore, of Tertullian, affected alwayes to imitate and expresse the Greek, are to my best apprehension, the translation of that which is called in Greek ἀποστηθίζειν, in English, *to say by heart*: and so they could not have shewed a passage more pregnant with the sense they intended to destroy, That they prayed by prescript forms. The fairest proof we can make, that the Church after the Apostles time, and the use of extraordinary Graces, betook thẽselves to prescript forms of Prayer, as well as other parts of Gods Service, will be from the parts of it. The Psalmes of David, in the first place, do mix Prayers with the praises of God, and are no extemporary conceptions, yet were alwayes one of the first parts of publick Service, as shall appear in due time. As for other Hymnes of private composure, Conc. Laod. Canon 15. Περὶ τοῦ μὴ δεῖν πλέον τῶν κανονικῶν ψαλτῶν, τῶν ἐπὶ τὸν ἄμβωνα ἀναβαινόντων, καὶ ἀπὸ διφθέρας ψαλλόντων, ἑτέρους πινὰς ψάλλειν ἐν ἐκκλησίᾳ. *That besides inrolled Singers that go up into the Desk, and sing out of the Parchmine, others ought not to sing in the Church.* Canon 59. Ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν ἐκκλησίᾳ. *That Psalmes of private persons must not be said in the Church.* These Canons seem to make opposition between those that came from private persons, and those that were entered in the Church-books. These onely to be sung out of those books by Clergie Chanters, inrolled

rolled in the liſt of the Church, that other perſons might take no occaſion to bring any into uſe, beſides thoſe that were preſcribed and received. I find that to meet with the poiſon of Arrius, *ſicut in principio* was added to *Gloria Patri*, in the Church-Service. And I have heard, that to meet with the poiſon of Pelagius, they took up the cuſtome to put *Dei Gratia* in Titles and Inſcriptions of Letters. But that the cuſtome of uſing ſuch ſet forms was taken up firſt, becauſe the Arian and Pelagian hereſies conveyed and ſpread themſelves by that means, is ſtrange news to heare. It might have been ſaid with more reaſon of the hymns of Valentinus, ſo long afore, which Tertullian taxeth, *De carne Chriſti*, C. xvii. And let unpartiall reaſon anſwer the queſtion, Whether it be more like if any ſuch thing were, that they ſhould make that advantage, becauſe ſet forms were then in practice, or, Whether the Church ſhould fall to uſe that courſe, becauſe it was firſt taken up by theſe hereſies. In reading and expounding the Scriptures, the queſtion is not made. But that is the particular, wherein I muſt yield ſomething of private conception to have been uſed in the Primitive Church-Service. It is believed, that in the flouriſhing times of the Church, Preachers were wont, in the beginning of their Sermons, to commend themſelves and their labours to Gods

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bleſſing; the form is extant which S. Ambroſe uſed, neither do we find that it was not at their own choice. But after the Sermon, the Catechumeni or Hearers, thoſe that were under Penance, thoſe that were vexed with unclean ſpirits, were diſmiſſed with the ſeverall Prayers of the Congregation & Benedictions of the Biſhop or Presbyter, on their ſeverall behalves. When that was done, the Prayers which were uſed at the Euchariſt by the Congregation that was admitted to it were of two ſorts, as ſhall be ſhewed afterwards, when I come to compare the Service which this Church uſeth, with that of the Primitive. The firſt was of thoſe which the Apoſtle calleth *Supplications* and *Interceſsions*, not onely for the generall and particular neceſſities both of the Congregation and the members of it, but of all members of Church and Common-wealth, together or in particular, which are the ſame for ſubſtance which have ſince been called *Litanies*. The ſecond was that *Thankſgiving*, from which that Sacrament is ſtill called the Euchariſt, becauſe it was alwayes conſecrated with it; wherein remembrance was made of all the bleſſings of Gods Providence, in particular, that of our Lord Chriſt, which it pretendeth to commemorate with prayer that his Ordinance may be effectuall to the preſent. I know there followed Thankſgiving

giving after the Communion, beſides other pieces of that Service, as ſhall be ſaid: which I regard not ſo much now, becauſe they ſeem not to have been of ſuch conſideration, in the frame of their Service. My intent is to ſhow in due time, that theſe were the prayers practiſed upon the Apoſtles order, 1. Tim. ii. 1. *I exhort therefore, before all, that Prayers, Supplications, Interceſsions, and giving of Thanks be made for all men: For kings and all that are in Eminence:* That they are the ſame which the Apoſtle intimateth, and ſpecifieth to have been practiſed, at that time, when he ſaith, 1. Cor. xiv. 15. *I will pray with the Spirit, but I will pray alſo with the underſtanding, I will ſing with the Spirit, but I will ſing alſo with the underſtanding: elſe when thou* BLESSEST *with the Spirit, how ſhall he that filleth the place of the ignorant ſay Amen at thy* GIVING OF THANKS, *ſeeing he knoweth not what thou ſayeſt?* In fine, that theſe Interceſſions whereof the Apoſtle ſpeaketh, Rom. viii. 26. when he ſaith, *The Spirit it ſelf* INTERCEDETH *for us with groans not to be uttered*, are the ſame which in the Primitive Church were ſolemn & perpetual before Celebrating the Euchariſt according to S. Chryſoſtomes Expoſition averred afore. This muſt be done after we have ſhowed, what reaſon there is to think, that the Euchariſt was celebrated at theſe Aſſemblies whereof the Apoſtle wri-

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teth to the Corinthians, *chap.* xiv. In the mean time, as concerning the Prayers for Hearers, Penitents, and poſſeſſed Perſons, as well as the ſaid Supplications & Interceſſions, that they were all done by preſcript form, let me argue as I did afore, of the Prayers of the Synagogue, becauſe they were miniſtred by the Deacon, as S. Chryſoſtome ſaid, and as it ſhall appear afterwards, by the remembrance we ſhall find of the Cuſtome of the Church. For I ſuppoſe no reaſon will yield, that the Church referred themſelves to be directed in their Publick Service by that rank of Miniſters. As for the THANKSGIVING which the Sacrament was conſecrated with, I will here uſe no more then the words of S. Cyprian, de Lapſis, Serm. xiv. *Ubi verò* SOLENNIBUS *adimpletis dare calicem Diaconus præſentibus cœpit*, &c. and in another place where he calleth it, *Calicem* SOLENNI *benedictione ſacratum.* And ask whether the Euchariſt were conſecrated with an Ex tempore Prayer, in Juſtine or Tertullians time, the form whereof by S. Cyprians time was become SOLEMN. Of the Preface *Surſum Corda*, remembred by the ſame S. Cyprian, *de orat. Domini*, and yet extant in all ancient Liturgies as well as ours, as well as of other particulars, there will be occaſion to ſpeak afterwards. From that which hath been ſaid of a preſcript form

of Prayer at celebrating the Eucharist, I will take upon me to presume no lesse of other Services at other Assemblies. *Conc. Laod. Can.* xviii. taketh Order, Περὶ τοῦ τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε καὶ ἐν ταῖς ἐννάταις, καὶ ἐν ταῖς ἑσπέραις ὀφείλειν γίνεσθαι: *That the same service of Prayers ought to be performed both at ninth houres* (at three after noon) *and evenings.* It hath been said of late, that this Canon first confined the Prayers of the Church to a set Form, commanding to use alwayes the same, but such an one as every one composed for his own turn. This is argued from the iii. Councel of Carthage, after this of Laodicea, *Can.* xxiii. where it is said, *Et quicunque sibi preces alicunde describit, non eis utatur, nisi priùs eas cum instructioribus fratribus contulerit. And whosoever copieth out Prayers for his use, from any where, let him not use them, till he have debated them with his more learned brethren.* Afterwards, that the forms to be used be first allowed in the Synode, we are told was first ordered, in the ii. Councel of Milevis, some few years after this. The words are these, *Placuit etiam illud, ut preces, vel orationes, seu missæ, quæ probatæ fuerint in Concilio, sive Præfationes, sive Commendationes, seu manuum Impositiones ab omnibus celebrentur: nec aliæ omnino dicantur in Ecclesia, nisi quæ à prudentioribus tractatæ, vel comprobatæ in Synodo fuerint, nè fortè aliquid contra fidem, vel per ignoran-*

ignorantiam, vel per minus studium fuerit compositum. It seemed good also that those Prayers, or Masses, which have been allowed in the Councel, whether Prefaces, or Commendations, or Impositions of Hands, be frequented of all; so that none at all be said in the Church, but such as have been treated by the more discreet, or allowed in the Synode, lest perhaps something against the Faith be composed, either through ignorance, or too little heed. With what judgement these bold conjectures are imposed upon the world for truth, is now to be considered. First, it is acknowledged on all sides, among men of learning, that there is a great deal of confusion in these Africane Canons, as they have been published in the Collection of Councels. In particular, by Justellus his preface and edition of those Canons it appeareth, that the Councel which is there called the iii. of Carthage, *Casario & Attico Coss. A. D. CCCXCIII.* did make Canons, which are yet extant in the Code published by Justellus, in number xxiii. the rest of the L. fathered upon it, are packed together, most of them, out of the Councel of Carthage in which that Code was inacted, *Post Cons. Honorii* xii. *& Theod.* viii. *A. D. CDXIX.* whereof nevertheless this is none. But this ii. Councel of Milevis, *Theod.* vii. *& Palladio Coss. A. D. CDXVI.* decreed indeed against Pelagius and Celestius, but made no

Canons whereof we have juſt remembrance: the xxvii fathered upon it, are packed together out of diverſe Africane Councels, one whereof is that of Carthage *Honorio* vii. *& Theod.* ii. *Coſſ. A. D. CCCCVII.* among the Canons whereof there is one, which in the Copie, publiſhed firſt in Greek by Du Tillet, ſince with the Originall Latine, by Juſtellus, is in number ciii, in theſe terms, *Placuit etiam hoc, ut preces quæ prōbatæ fuerint in Concilio, ſive Præfationes, ſive Commendationes, ſeu manûs Impoſitiones, ab omnibus celebrentur: nec aliæ omnino contra fidem præferantur* (in the Collection called the Africane Councel, *proferantur*) *ſed quæcunque à prudentioribus fuerint collectæ, dicantur. This alſo ſeemed good that theſe Prayers which have been allowed in the Councel, whether Prefaces, or Commendations, or Impoſitions of hands, be frequented of all: ſo that by no means, others againſt the faith, be preferred* (or *ſaid*) *but theſe that have been compoſed by the more diſcreet, be ſaid.* Balſamon upon this Canon, Ὡς ἔοικε, τινὲς ἐπισκοποι ἐπεχείρουν λέγειν εὐχὰς ἀσυνήθεις. *It ſeemeth ſome Biſhops took upon them to ſay Prayers not cuſtomed.* It ſeemeth indeed inconvenience was perceived, by the unconformitie of particular Epiſcopall Churches, upon alterations made by the Miniſters of them in their form of Service. Therefore it is provided, That the Service to be uſed be firſt approved in the uſuall Synode

node of the Africane Churches, that all Epiſcopall Churches of thoſe Provinces might be conformable. But this ſuppoſeth a Form w^ch^ thoſe Churches had, how ſhould elſe proviſion be made againſt alteration in it? And this being without doubt the Authentick Canon, from which both thoſe recited have been jumbled into the Councels ſpecified: neither can we allow them more credit, then can be thought due to him that pleaſed to make that jumble; nor can we admit any other ſenſe of the words of them, then the words of this Canon inforce. Which ſenſe, being of no more conſequence, will not be worth the while further to diſpute. And it is to be obſerved, that ſome Weſtern Canons have provided to the ſame purpoſe, that all the Churches of the ſame Province, be conformable in point of Service. Conc. Venet. C. xv. *Rectum quoque duximus ut vel intra Provinciam noſtram Sacrorum ordo, & pſallendi una ſit conſuetudo. We have alſo thought it right, that in ſacred offices, and the order of ſinging, the ſame cuſtome hold through our Province.* Conc. Epaon. C. xxvii. *Ad celebrandum divina Officia, Ordinem, quem Metropolitani tenent, Provinciales obſervare debebunt. For celebrating divine Offices, thoſe of Provinces ſhall be bound to obſerve the Order which the Metropolitanes hold.* By which appeareth the point aimed at in all

theſe Canons, to make the whole Province conformable in Divine Service. Which was without doubt the intent of that of Laodicea, expounded by Zonaras, by that ciii. of the Africane Canons, Τοῦτο ἔν γε ὁ παρὼν κανὼν διατάττεται. *The ſame thing* (ſaith he) *doth this preſent Canon alſo ordain.* Thus it is eaſy to perceive, that this Canon of Laodicea, providing that the order of Prayer be alwayes the SAME, intended not to appoint the SAME Miniſter alwayes to uſe the ſame order of Prayers, as is imagined, but that there ſhould be one Form unalterable, with reſpect to the Dioceſe of Aſia, for which it was Originally made: As that of Carthage, for the Dioceſe of Africk, and others for their ſeverall Provinces. And becauſe they allow by this Canon every man to compoſe his own ſervice, ſo it be alwayes the ſame, let them take notice how this agreeth with Zonaras, Τοῦτο ἔν ἔοικε, &c. *Therefore*, ſaith he, *this Canon ſeemeth to order the ſame, that whoſoever would ſhall not compoſe Prayers and ſay them at Aſſemblies.* And now judge whether he or theſe new Maſters is beſt at expounding the Canons. Onely obſerve, That this xviii. Canon of Laodicea concerneth not the Service of thoſe Aſſemblies at which the Euchariſt was celebrated, of which alone that ciii. Africane Canon proceedeth: the title whereof is, *De precibus ad altare dicendis, of Prayers to be ſaid*

ſaid at the Altar. Whereupon it might perhaps be conceived, that the ſaid pretended Milevitane Canon, where it ordereth the Prayers of the Euchariſt, requireth them to be allowed by the Synode; where it requireth them either to be allowed by the Synode, or elſe treated by the more diſcreet, ſpeaketh of other Services ſuch as that Canon of Laodicea concerneth: but being of no more credit, it deſerveth not to be ſifted ſo near. Adde to all this the Tradition in the lives of the Popes, what this or that Pope added to the Prayers that the Euchariſt was celebrated with, which there is no reaſon to diſcredit for the whole, and it will appear both that there was a ſet Form from the beginning, and that it was ſubject to continuall alterations, the true reaſon why the Primitive forms cannot now be exhibited. I am not ſo credulous as to intitle the Liturgies fathered upon S. James, S. Mark, S. Peter, no nor S. Baſil, or S. Chryſoſtome, as now we have them, to the perſons whoſe names they wear. But I am confident they are the Services frequented in the Churches of Jeruſalem, Alexandria, Rome, Conſtantinople, and the parts of the Eaſt that followed S. Baſil, in celebrating the Euchariſt, from the time that they were put in this frame, and that to this frame they are reduced, through thoſe changes which ſeverall ages

have brought to paſſe, from a preſcript form at the beginning, though not this. For example, That which is called S. Peters, is word for word the Canon of the Romane miſſall, with ſome parts of the Eaſtern Liturgies, which I find not yet to have been frequented in the Weſtern. From hence we have ground enough to imagine, why it hath been called S. Peters. That of S. James we may diſcern to be the ſervice of the Church of Jeruſalem, by the particulars of it related to in the Catechiſes attributed to Cyrill of Jeruſalem, *Catech.* v. That of S. Mark may be diſcerned for the Service of the Church of Alexandria, by the great agreement it carrieth with that of S. Cyrill ſometimes Patriarch, and with the Ethiopick received from thence, as from their Mother-Church, both in *Biblioth. Patrum.* But as for the alterations to which it is to be believed theſe Liturgies have been ſubject from time to time, we have this confeſſion of Victorius Sciatach, the Maronite at Rome, in his Prefaceto Velſeius of Ausburg, before the three Liturgies, which at the requeſt of his friends, he turned for him out of the Arabick Copy ſent him by Scaliger. *Nam ut Latini ipſi & Græci Pontifices, multa deinceps in ſuis Liturgiis, quas jam indè ab Apoſtolis acceperant, pro re nata, vel immutarunt, vel addiderunt: ità etiam ab Alexandrinis & Ægyptiis, par eſt credere,*

credere, pro temporum opportunitate factitatum. For as the Latine and Greek Prelates either added or changed, upon occaſion, divers things afterwards, in the Liturgies which they received even from the Apoſtles: ſo is it meet to think was done according to the occaſion of times, by thoſe of Alexandria and Egypt. Of the Alterations made in the Romane Service by the Popes Gelaſius and Gregory the Great, beſide others, the remembrance is quick and freſh in divers Writers. The like it is reaſonable to conceive of other active Prelates. This he very pertinently argueth afterwards from the Copie which he translated, in which the Liturgie called S. Baſils was couched at large. Of the two that remain, intitled to Gregory the Divine and S. Cyrill, nothing was ſet down but the paſſages of difference from that of S. Baſil. Though being ſubject to ſuch continuall alterations, we cannot be bound to believe them, as they are, to have been compoſed by thoſe perſons whoſe names they bear. And this truth we muſt take notice to be of great advantage to the cauſe of that Reformation which we profeſſe. For preſuming, as we do, that an alteration in matter of Religion hath come to paſſe, what better account can we give how it ſhould be effected, what more reaſonable way can we aſſigne, of conveighing it into the minds of the

the people, then by unſenſible alterations in the form of publick ſervice: which ſo long as we know in generall to have been done, there is juſt cauſe otherwiſe to preſume, that it hath been to that purpoſe which we oppoſe. And if the traces hereof were well hunted in particular, perhaps it might be made to appear to common ſenſe, in the main particulars which we profeſſe to reform. So when demand is made to exhibit the Copies of Primitive Liturgies, the caſe is much as it was of old at Athens, in the diſpute about Theſeus his ſhip in Plutarch, Whether this which had been ſo changed, that no man could tell what part of it remained, were the ſame or not. Suppoſe we leave the Probleme to thoſe keen wits of Greece, that ſtarted it, I ſuppoſe it could not be queſtioned on any ſide, that there had been once ſuch a ſhip of Theſeus. In our caſe I ſhall hope to produce ſome ribs or limbes of the ſervice practiſed and preſcribed by the Apoſtle for the ſubſtance of it. And therefore, though I preſume not with that Maronite, that the Apoſtles themſelves preſcribed the form, and delivered to thoſe which ſucceeded them, having ſhowed afore, That for that time the parts of it were miniſtred by immediate inſpiration of Gods Spirit: yet this I will take upon me to conclude out of the premiſes, that as it had been in the

Synagogue

Synagogue afore, so in the Church afterwards, when those inspirations were ceased, they betook themselves on all hands to prescript forms, which at the first derived from the Primitive practice, retained that agreement in severall places which in the substance of them still appeareth. And being propagated from the greatest Churches at the first, have at length all yielded in a manner to the principall. By *Balsamon in Can.* xxxii. *Sex. Syn.* and his answer to Mark Patriarch of Alexandria, it appeareth how desirous the service of S. Chrystostome, that is, of Constantinople, was to put down these of Jerusalem and Alexandria. And it is well enough known how the Romane Masse, which was once the Gregorian Service, hath abolished the Spanish, Gaulish, and Germane Orders, and confined that which is intitled to S. Ambrose to his own Church of Millain. That this perpetuall practice of the Church, of prescript forms of Service is not against the Principles of the Reformation, or the judgement of chief Reformers, a few words shall serve to conclude. In particular, in this of England, for which I plead, That the Principall of the Clergie should be imployed to advise the whole kingdome assembled, to inact a Form of Service, to the purpose that those which could make no Prayers of their own head, might use it as

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cork to help them to ſwim with, not for any of theſe conſiderations expreſſed afore, eſpecially the practice of it once inacted, having been without interruption ever ſince, is a thing ſo farre from common reaſon to conceive, that it is hard to believe that thoſe which ſpeak it believe themſelves in it. In Luthers Reformation the queſtion is not made, though there is no reaſon to be ſhowed, why their example ſhould not be drawn into conſequence here. As for the other according to Calvine, ſo farre as my lot hath been to know the preacher of it, I confeſſe it is a thing which hath made me much marvel, to ſee them ſo punctuall in practiſing their form preſcribed, that ſcarce any thing came from the Miniſters themſelves, but that very ſhort prayer afore the Sermon, wherein they recommend themſelves and their performance to the bleſſing of God, as you ſaw the faſhion was in the Ancient Church. Becauſe it is found that the opinions, which this Church hath been diſquieted with, were taken up upon unreaſonable affectation to be conformable with them, thoſe that pretend their example are bound to ſhow us among them the Principle whereupon this point is condemned, that a preſcript Form is that which the Apoſtle forbiddeth in *Quenching the Spirit*. Therefore it will not be enough to ſay, That divers

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Churches of that Reformation, use to neglect the Order appointed them, and use the voluntary conceptions of their Ministers in publick Prayers. For that may be thought of all, and of us, for the reasons premised must be thought an example of ill consequence, & not for this Church to imitate. But it is requisite to alledge the same reason from their Doctours, and to show that they disallow set Prayers, as *Quenching the Spirit*. To which purpose I have not yet heard any thing produced either from the Fathers of the Church or from the Reformed Doctours. And therefore till that be done, I am bold to send home that Principle to them that have most right to own in, that is, to those of the separation from this Church of England, or rather to those Germane Sectaries, that dreamed of Enthusiasmes, and immediate inspirations.

CHAP. VIII.

Of times of Assemblies. Daily Morning and Evening Service is for the edification of the Church. Humane Institution of Festivals lawfull. Publick Service upon them, and upon weekly and yearly times of Fasting, is for increase of godlinesse. Of frequent celebration of the Eucharist. Houres of Prayer among the Apostles and Primitive Christians, from the Synagogue. Festivals of the Law for glad-

gladneſſe, and thoſe of humane inſtitution in the Synagogue. Of Faſting-dayes in the Synagogue and Primitive Church. How the Euchariſt was frequented in the Primitive Church. The Order of this Church agreeable with the judgement of chief Reformers.

THe next point concerning in generall the Order of Publick Service, is the difference of times, and dayes, and houres, in reſpect of frequenting our Aſſemblies for the purpoſe of it: And firſt, the Order of daily Morning and Evening Service, how much it concerneth the edification of the Church, that is, the training of it in the exerciſe of Godlineſſe. A point otherwiſe to be pleaded then the reſt. For in other matters we have reaſon, or at leaſt the ſhadow of reaſon, to deal with: In this, it is not for Chriſtians to alledge, That it is not for the honour and glory of God to be ſerved in publick, or that it is not for the benefit of his people to joyn together in addreſſing their petitions, in procuring their daily wants at his hands. Nevertheleſſe, as if theſe conſiderations were to give way to the occaſions of the world, thoſe that deny them not to be valuable, are content to let them, and the Order of daily Service grounded upon them, be uneffectuall and to no purpoſe. This is not the place to diſpute how much the conſideration of Gods

Gods Service is to out-weigh the world and the occaſions of it. Onely, becauſe it may be ſaid, How many idle bellies are maintained in the Church of Rome, to Pater over their Mattens and Evenſongs, in a manner not regarded by themſelves, and a language not underſtood by the people : let it be conſidered, what greater advantage the devil could wiſh to make of this abuſe among them, then upon occaſion of it to bring the Service of God into diſuſe among us ; or how he could have improved this ſcandall to more purpoſe, for the hindering of Goodneſſe, then rooting out the ſubſtance of Gods Service, rather then reforming the abuſes of the manner of it. In the next place, the difference of Feſtivall and Faſting-dayes from the ordinary, in reſpect to the Service of God upon them, is an Order much concerning the edification of the Church, in the exerciſe of Godlineſſe. Here indeed ſome pretenſe of reaſon hath been made, to ſhew that it is not in the power of the Church to appoint Feſtivall dayes, as a thing contrary to the tenour of the Law which ſaith, *Six dayes thou ſhalt labour and do all that thou haſt to do.* I know not whether men by this time be ware of the miſtakes which this reaſon involveth, becauſe it maketh not ſo much noiſe in theſe dayes : but without doubt it was alwayes a groſſe inconſequence, to imagine an office

office of the ſecond Table, of labouring in ordinary work, to be commanded by a law of the firſt Table: but without doubt it was alwayes a groſſe inconvenience, to imagine God to give a command here, which we muſt ſuppoſe him to croſſe afterwards in the law of Moſes, when he cometh to appoint New-moons and other Solemnities to be obſerved on theſe ſix dayes. Therefore when the Commandment ſaith, *Six dayes thou* SHALT *labour*, the meaning is, *Six dayes thou* MAYEST *labour*: thou art licenſed and not forbidden to do thy daily work on them, by this Commandment. So it is tranſlated in our laſt Engliſh, Exod. xxxi. 15. *Six dayes may work be done:* And in the Ebrew the ſame word ſtandeth for both ſenſes. Laſt of all, whereas it is known that there were in the Jews Calendar, at the time when our Lord Chriſt lived upon earth, divers Solemnities beſides thoſe that were appointed by the law of Moſes, of which ſomething muſt be ſaid afterwards; and we know by the Goſpel, that our Lord himſelf kept the Feaſt of the Dedication inſtituted by Judas Macchabeus, by that particular we are aſſured, both that he obſerved the reſt, and that by obſerving he allowed and commended the Inſtitution in generall, for the purpoſe whereof we ſpeak. For, the bleſſings of God, whereof theſe Solemnities renew the remembrance,

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are of that esteem to the Church, that we are not able to expresse too much thankfulnesse in taking that occasion of solemnizing his Service. And the greatest part of Christians are such as will receive much improvement in the principall Mysteries of our Faith, by the sensible instruction which the observation of such Solemnities yieldeth. The remembrance of the Birth, the Sufferings, the Resurrection and Ascension of Christ, the Coming of the Holy Ghost, the Conversion of the Gentiles by sending the Apostles, the way made before his coming by the Annunciation of the Angel, and the coming of the Baptist, as it is a powerfull mean to train the more ignorant sort in the understanding of such great Mysteries, so it is a just occasion for all sorts, to make that a particular time of serving God, upon which we solemnize those great works of his. For the purpose is not to hinder the occasions of the world, by setting aside mens ordinary work, but to preferre the Service of God before it. If the Publick Service of God be of better esteem then the businesse of this world, well may the Church own all the means by which she laboureth to procure the exercise of it: but if the businesse of this world, so far as it hindereth not the Service of God, be good & commendable, she shall not need to own the restraint of it further then it tendeth to that purpose.

Therefore provided, as it is among us, that the wholesome effect of this Ordinance vanish not in the excessive multitude of Festivals, ordinary occasions crowding out the remembrance of those that deserve it; it will not serve the turn to say, That the Papists have made these Solemnities the occasion of worshipping the Saints that own the dayes: To that must the same be answered as afore, That it is the use and improvement that the devil would chuse to make of such scandals, to prevent the abuse of Gods Service, by rooting out the exercise of it. As for particular Solemnities of Fasting, by the week, or by the yeare, we are to consider that abstinence is not onely the cure of that sensuality which surfet breedeth, but the most powerfull means to represent unto a man the whole condition of his soul towards God. Would a man desire to humble himself in the consideration of his offenses? Let common sense be judge, whether he shall do it full or fasting to better purpose. Wherefore, being subject to runne into offense from time to time, what more wholesome Ordinance can the Church have, then to Assemble from week to week to humble our selves in the presence of God, and to labour to divert his due wrath, that it light not upon us in generall or in particular? And being subject nevertheless to heap wrath against our selves, by slighting

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our continuall humiliation and repentance, what more Solemn Ordinance could reason deviſe, then Faſting before Feſtivals; then before the moſt Solemn yearly Feſtivall, the moſt Solemn yearly Faſt; by humiliation going before, to eſtate us in the right of thoſe bleſſings which then we celebrate? Our Lord in the Goſpel hath ſaid of his Diſciples, *When the Bridegroom ſhall be taken from among them, then ſhall they Faſt in thoſe dayes*: Should Chriſtians never Faſt but when publick calamities, or extraordinary occaſions of the Common-wealth call for it, well may it be asked, Where is the effect of theſe words? I ſpeak not now of any difference of meats for conſcience ſake, in that abſtinence is not ſeen in the conſideration now in hand: But I ſpeak of the Service of God upon theſe occaſions, which being appointed for humbling of our ſouls in conſideration of our offenſes, common ſenſe will not refuſe, that abſtinence is neceſſary for the purpoſe. If it be ſaid in this point as afore, That the Papiſts have abuſed this Ordinance to a ſacrilegious opinion of Satisfaction, and Merit, and the worſhip of God: having declared a juſt and true reaſon and ground of the Ordinance, according to which it is no worſhip of God, but the opportunity and means of his due and requiſite Service, the anſwer muſt be as afore, That it

is the advantage which the devil would wish to make of such abuses, to make them the pretense to root out the Service of God, and so to save the pains of reforming it. The last consideration which I referre to this head, concerneth the frequent Celebration and Communion of the Eucharist, which is indeed the crown of Publick Service, and the most solemne and chief work of Christian Assemblies. And though for the particular time of Communicating, it is rather commended then injoyned, yet the remembrance it importeth is so proper, so particular to the Profession we make, that our Assemblies are never so like the Assemblies of Christians, as when it is celebrated. And though it is not in men so to command the occasions of the world, as to be alwayes disposed to communicate, yet, that in the generall of the Church there should not alwayes be persons disposed to communicate, that it should not be celebrated for those which are disposed to communicate, is an inconvenience, for which nothing but too much love of the world, too much backwardnesse from spirituall duties, can be alledged. For if it be said, That the Church of Rome, by retaining the Custome of celebrating day by day, hath turned the Communion into a Sacrifice for the quick and dead; the answer must be as afore, That it is the use which the enemy of mankind would

would chuſe to make of their abuſes, to perſwade men, that ſo long as private Maſſes are aboliſhed, they are at freedome to be ſecure of the frequent Celebration and Communion of the Euchariſt. If any man think that under this which hath been ſaid, there is an intent to ſhoulder out Preaching, by commending other cauſes of Religious Aſſemblies, he ſhall both wrong my meaning, and miſtake the truth of the cauſe. He that will have men to Preach more then they learn, and to void thoſe crudities in the Church which were never digeſted in their ſtudies, perhaps may have reaſon to think, that where the ſtuff is ſlight, there the larger meaſure is due: but beſides the ſcandals ſuch raw doctrine muſt needs breed, he ſhall be ſure to bring a ſlight eſteem upon that Profeſſion, wherein God is ſerved no otherwiſe. But he that will provide abilities of men for ſo great a work, ſhall find, that theſe Aſſemblies on Feſtivall and Faſting-dayes, the occaſions whereof are here commended, ſhall miniſter opportunities of continuall Preaching, even beyond thoſe of hearing, alwayes for the edification of the Church, where men are able to ſupport the reſpect and eſteem of ſo great a work. It is now time to put together the Primitive practice of the Church, in the particulars here touched, deriving it as near as can be from the time of the Apoſtles.

It is thus written of the first Disciples, Acts ii. 42. *And they continued stedfastly in the Apostles Doctrine, and Communion, and in breaking bread, and Prayers.* And vers. 46. *And day by day continuing with one mind in the Temple, and breaking bread from house to house, did eat their meat with gladnesse and singlenesse of heart.* Again, iii. 1. *Now Peter and John went up together into the Temple, at the houre of prayer, being the ninth houre:* that is, three after noon. The Synagogues were instituted for the morall and perpetuall Service of God, by prayer, and praising him, and expounding his word, leaving the figurative worship of Sacrifices to the Temple: upon which nevertheless the circumstances of that morall Service depended, as hath been observed out of R. Moses Maimoni, Tephillah Ubircath Cohenim, *c.* 1. *n.* 7. and must be repeated here. Thus he delivereth; That correspondent to the daily Sacrifice Morning and Evening, there was ordered among them, and practised, one Service for the Morning, another for the Evening: that therefore called שחרית, this ערבית. And on Solemn dayes, when there was a Sacrifice more then ordinary offered by the Law, a third called מוסף, that is, over & above. Further, *n.* 8. That, as the limbes of the Evening Sacrifice were burning all night upon the Altar, so, in correspondence, there was order-

ordered a prayer at night, which, though not obligatory, he ſaith was practiſed by all Iſrael. Of the Service appointed for Faſting-dayes, at cloſing in the Evening, called therefore by them נעילה, I need ſay nothing here. *C.* ii. *n.* 2. he declareth, that becauſe, when the Eve of the Paſſeover fell upon the Friday, the Evening Sacrifice was killed half an houre after noon; therefore the time from which the Evening Sacrifice became due was from thence to half an houre after three; which was called מנחה גדולה, the great Evening Service, the leſſe being from thence to Sunne-ſet. So that he who prayeth this Service from half an houre after twelve, is disobliged of the debt of it: And upon what terms it is ſaid, either at both theſe houres, or at the one, according to their orders, it followeth there, *n.* 3. Of theſe three Services, the Ebrew Doctours, Maimoni as afore, Abenezra upon *Pſal.* iv. 6. R. Saadiah upon *Dan.* vi. 10. conſtantly expound the words of the Pſalmiſt there; *Evening, and Morning, and at Noon will I pray, and cry aloud, and he ſhall heare my voice.* And that of Daniel, *He kneeled upon his knees three times a day, and prayed, and gave thanks before God, as afore time.* Whence it ſhould ſeem, that when S. Peter went up to pray upon the houſe top about the ſixth houre, *Acts* x. 9. his meaning was to obſerve the lawfull houre of the

Evening Service half an houre after Noon: though, being at Jeruſalem, he went up into the Temple with John at the houre of Prayer, being the ninth houre, when this Service was performed there, in the Aſſembly of the people. The ſame which Judith obſerved, as we reade, Judith ix. 1. *About the time that the incenſe of that Evening was offered in Jeruſalem, in the houſe of the Lord, Judith cried with a loud voice and ſaid.* According to that of the Pſalme, *Let my Prayer be ſet forth in thy ſight as the incenſe, and let the lifting up of my hands be an Evening Sacrifice*, as you heard afore, that their prayers in the Temple were offered at the time of incenſe. Thus the order of the Synagogue aimed at the Sacrifices, which by the Law were offered in the Temple. In the Church, it was received of very ancient time, to pray at nine, at twelve, and at three after noon, aiming, it ſhould ſeem, at the practice of the Synagogue, and of the Apoſtles according to it, but with the difference you ſee, that they prayed thrice in the day time, whereas the Jews third Service was at going to bed, as you have it in Maimoni as afore. Tertullian, *De Jejun. adv. Pſych. C.* x. ſheweth, that the houres of nine, and twelve, and three were cuſtomed for Prayer by the Chriſtians of that time, by proving it from the example of the Diſciples aſſembled, as S. Peter ſaith;

Acts

Acts ii. 15. upon the third houre of the day; of S. Peter, that went up to pray at the sixth houre; and of Peter and John, that went up to the Temple at the houre of prayer, being the ninth houre. And then it followeth, *Quod etiam suadet Danielis quoque argumentum, ter die orantis, utique per aliquarum horarum exceptionem, non aliarum autem quàm insigniorum exinde Apostolicarum, tertiæ, sextæ, nonæ. Hinc itaq; & Petrum dicam ex vetere potiùs usu nonam observasse, tertio orantem supremæ orationis munere. Which also Daniel his praying thrice a day argueth, forsooth, excepting some houres, and those no other then these of the Apostles, which thence were more notable, the third, sixth, and ninth. Hereupon I would say, that Peter rather observed the ninth by ancient custome, praying the third time, as the last offering.* Here lieth the difference. It is the third prayer of the day, according to Tertullian, which Peter and John offered at the time of Evening Sacrifice, which these Ebrew Doctours make but the second. Whatsoever become of this difference, as concerning the houres of mens private prayers, the publick houres of the Temple, observed by the Apostles, became a President to the Church for the Publick Service of God at their Assemblies. In the Constitutions of the Apostles, they are exhorted to pray the Lords Prayer thrice a day, according to Tertullian,

vii. 24. They are again exhorted to pray at other houres beſides, viii. 36. But as concerning their Aſſemblies, thus he inſtructeth the Biſhop to teach the people, juſt according to the practice of the Synagogue, alledged out of Maimoni ii. 58. Διδάσκων ὦ, ὦ ἐπίσκοπε, κέλευε καὶ παραίνει τῷ λαῷ, εἰς τὴν ἐκκλησίαν ἐνδελεχίζειν, ὄρθρε καὶ ἑσπέρας ἑκάστης ἡμέρας, καὶ μὴ ἀπολιπέσθαι τὸ σύνολον. *But in teaching, O Biſhop, charge and inſtruct the people to be continually at Church, Morning and Evening every day, and not abſent at all.* Whereas upon Lords dayes, in the ſame place he remembreth three Services, which ſeem to be thoſe whereof the Canon of Laodicea ſpeaketh, where it appointeth the ſame Service of Prayers to be uſed, both at three and at Evenings, meaning upon Lords dayes, according to theſe Conſtitutions. It is not then this Authours judgement, (upon which I ſtand not) but it is the Example of the Apoſtles, and Primitive Diſciples, reſorting to the Temple to ſerve God with the Jews, in the Service there practiſed, and that according to the cuſtome of the Synagogue; but it is the cuſtome of the Church by him remembred, and derived from their Example, that muſt needs recommend with great weight unto us the order of this Church, as concerning daily Morning and Evening Service. And to the ſame purpoſe, in the Reformation, Calvine upon Acts iii. 1. *Inſtituerat Dominus*

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ut Sacrificium veſperi & mane offerrent. Hoc exercitio docebantur ab Invocatione & cultu Dei incipere diem & claudere. God hath appointed the Jews to offer Sacrifice morning and evening. By this exerciſe they were taught to begin and cloſe the day with calling upon God, and his Service. A little after, *Primùm, quòd ſtatas horas Deus veteri populo eſſe voluit, indè colligimus Eccleſiam non poſſe carere certâ diſciplinâ. Ac hodie, niſi obſtaret nimius torpor, utile eſſet quotidie haberi tales conventus. Firſt, whereas God appointed his ancient people ſet houres, thence we gather, that the Church cannot be without a certain diſcipline. And at this day, if too much dulneſſe hindered not, it were uſefull every day to hold ſuch Aſſemblies.* Of Feſtivals appointed by the Guides of the Synagogue, not by the Law of Moſes, we have foure, to my remembrance, expreſſed in the Scriptures. The firſt is that of Purim, *Eſther* ix. 20. The ſecond, the Feſtivall of the Law, upon *Tiſri* xxiii. obſerved ſtill among the Jews for making an end of reading the Law, which they begin to reade over again the next Sabbath; pointed at *Nehem.* viii. 9. ix. 1. as Scaliger *De Emend. Temp.* vii. *Not. in Comp. Jud.* hath excellently obſerved. It is firſt to be known, that the Feſtivals of the Law were appointed to be ſolemnized with mirth and gladneſſe of heart: wherefore they are called, Num. x. 10. *The dayes of your glad-*

gladneſſe. And in the Pſalme for the Sabbath, xcii. 4. the Pſalmiſt in this reſpect, *For thou Lord haſt made me glad through thy works,* ſaith he, *I will triumph in the works of thy hands:* expreſſing the ſubject of that gladneſſe, the remembrance of the Creation, upon that day celebrated. Though the obſervance of reſt upon the Sabbath was ſtrict, yet when our Saviour went into the houſe of one of the chief Phariſees to eat bread on the Sabbath, *Luke* xiv. 1. this invitation and entertainment is argument enough that it was Feſtivall, for the manner of obſervance. Hereupon it is, that the people falling to weep upon hearing the Law read, the firſt day of the Feaſt of Tabernacles, *Nehem.* viii. 9. are forbidden to violate the Law of the Feaſt, and commanded to obſerve the day in the right nature of it. Whereas the people then, being forbidden to mourn on the Feſtivall, are ſaid, ix. 1. to have faſted on the xxiiii. of that moneth, we have cauſe to preſume with him, that the Faſt, whereof they acknowledged the cauſe, upon the firſt day of that Feaſt, was deferred till the uſuall Solemnities of it were paſt; which by the Law ending upon the xxii. and the Faſt not kept till the xxiiii. it is plain that the reaſon was, the Feſtivall of the Law, falling then, and obſerved upon the xxiii. as now, not by the Law, but by the Conſtitution of their Elders.

Elders. The third is the Feast of the wood-offering, of which Nehem. x. 34. *And we cast lots among the Priests, the Levites, and the People for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed yeare by yeare, to burn upon the Altar of the Lord our God, as it is written in the Law.* And xiii. 31. *And for the wood-offering at times appointed.* The same Scaliger conceiveth out of Josephus, that this Festivall fell upon the xxii. of the moneth Ab, to which sense he referreth the words of Orach Hajim, Ab *est rex, quòd in eo cæderent ligna in Sacrificium*: Ab *is a King* (among Moneths) *because upon it they cut wood for the Sacrifice.* But the truth is that which the Misna relateth, *Mass. Taanith. C.* iv. *n.* 5. that it was held for nine dayes of severall moneths, whereof a great part fell in that moneth. For this is that which the Scripture saith, *At times appointed yeare by yeare.* The last is the Dedication of the Temple by Judas Maccabeus, which our Lord observed, *John* x. 22. neither is it within the compasse of common sense, to imagine that he did otherwise in the rest of the Solemnities, which were then for certain in the Jews Calendar. As for their times of Fasting, the day of Atonement stood by the Law of Moses, and the rest appointed for it, as strict as that of the Sabbath; but the nature of the observance quite otherwise, with

with humiliation and afflicting the Soul. There were divers other Faſts which that people took upon them to obſerve, not upon the Law, but upon publick Order and Cuſtome, upon ſet dayes of ſeverall moneths, as in their Calender is yet to be ſeen; whereof ſome are remembred in the Scriptures. *Zach.* vii. 5. and viii. 19. we reade of the Faſts of the fourth, and fifth, and ſeventh, and tenth moneths, in remembrance of thoſe calamities which God had puniſhed the ſinnes of that people with upon thoſe dayes, moſt of them ſtill remembred in their writings. Beſides, that which is read in the Law of Moſes, Num. x. 9. *And if you go to warre in your land with your enemies that diſtreſſe you, then you ſhall blow an alarm with the Trumpets:* hath been from old time underſtood, in the practice of that people, of all diſtreſſes that came upon them for their ſinnes, and of Proclaiming Faſts for ſtrict repentance, and diverting Gods wrath, Maimoni, *Taanioth. C. i. num.* 1. The Order of which Faſts was grounded upon that which the words of the Phariſee point at, Luke xviii. 12. *I faſt twice in the week.* For without doubt the ſecond and fifth day of the week, Mundayes and Thurſdayes, were obſerved many ages afore that, for the purpoſes which the ſame Rabbi ſpecifieth. Tephillah Ubircath Cohenim. C. xii. n. 1. משה רבינו ונו׳, *Our Lord Moſes appointed*

Iſrael

Iſrael to reade the Law at morning Prayer upon the Sabbath, and the ſecond and the fifth, that they might not reſt three dayes from hearing the Law: and Eſra appointed to reade it at evening Prayer upon the Sabbath, becauſe of idle perſons. And he ordered that three men ſhould reade upon the ſecond and fifth, and not leſſe then ten verſes. And in Megillah. C. i. num. 6. בני הכפרים וגו׳, *thoſe that dwell in villages, that Aſſemble not in the Synagogues, but upon the ſecond and the fifth.* Theſe are his words, by which it appeareth, that theſe dayes were more ſolemn for Aſſemblies, then the reſt of the week, ſeeing that in villages they Aſſembled upon them in the Synagogues, which upon every day they did not. The words of the Phariſee bear further, that they were obſerved with faſting: and, beſides Epiphanius, their own writers have delivered no leſſe. But the obſervance, without doubt, was not ſo ſtrict upon them, elſe could not the Phariſee have alledged it for his own praiſe. And the Order of proclaimed Faſts, whereof I began to ſpeak, argueth no leſſe. It was at the leaſt for three dayes, beginning at the Munday, and ſo on the Thurſday, and Munday next, Maimoni *Taanioth. C. i. n.* 5. But if ſeven dayes of faſting were appointed, then they went on interchangeably from the firſt Munday, *C.* iii. *n.* 5. So the Congregation faſted not on Sabbaths or Feſtivals, neither

ther did they begin fasting on New-moons, or the Dedication, or Purim, or the working day of a Feast, (that is the dayes that come between the first, and last of the Passe-over and Tabernacles) but if they had begun afore, they went on upon these dayes, *C. i. n. 6, 7.* If these dayes then had been fasted ordinarily with such strict observance, then could not the extraordinary Fasts, which were purposely cast upon the same dayes, have been perceived. The institution and observation of these Solemnities in the Synagogue, as it regarded no Ceremoniall Service, which figured things to come, but the Service of God by publick Prayers, and the Praises of God with hearing his Word upon the remembrance of his blessings, or of our misdeeds, was a due President for the Church to follow, according to the chief occasions ministred by the Principles of our Faith. The Resurrection of our Lord in the first place. Who can doubt that the proper day of it was solemnized from the beginning, acknowledging, as we do, that it was the ground of determining the day which we celebrate through the yeare, in stead of the Jews Sabbaths: and seeing the Apostles assembled the next Pentecost after it, *Acts* ii. 1. we know there was from the beginning a great deal of difference and debate about the time, those ancient Christians of Asia solemnizing

nizing it according to the Moon, by a cuſtome pretended to come from S. John: (whereof we reade in Policrates his Epiſtle related in Euſebius, *Eccl. Hiſt.* v. 22.) the reſt upon the firſt day of the week, upon which our Lord roſe again. Theſe that differed ſo much about the time, agreed alwayes in obſerving the Feſtivall. So they did in obſerving the Faſt before it, that were at much difference as well about the number of dayes, as the meaſure of abſtinence. Ireneus in his Epiſtle to Victor of Rome, in Euſebius, Eccleſ. Hiſt. v. 23. Οὐ γὰρ μόνον περὶ τῆς ἡμέρας ἐστὶν ἡ ἀμφισβήτησις, ἀλλὰ καὶ περὶ τὸν εἶδος αὐτοῦ τῆς νηστείας· οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτὸν νηστεύειν, οἱ δὲ δύο, οἱ δὲ πλείονας· οἱ δὲ μ'. ὥρας ἡμερινὰς καὶ νυκτερινὰς συμμετροῦσι τὴν ἡμέραν αὐτῶν. *For the difference is not about the day alone, but about the very kind of faſting: for ſome think they are to faſt one day, ſome two, ſome more; ſome meaſure their day fourty houres of the day and night.* The Paſſion-day was commonly kept of all with Publick Faſting, as Tertullian acknowledgeth, *De orat. c.* 14. that is the one day whereof Ireneus ſpeaketh. But beſides, *De Jejun. c.* 2. relating the opinion and practice of the Church, againſt which he writeth there for the diſcipline of Montanus, *Certè in Evangelio illos dies jejunio determinatos putant quibus ablatus eſt ſponſus.* *For certain they think*, ſaith he, *thoſe dayes to be appointed for Faſting in the*

Gospel, on which the Bridegroom was taken away. That is the Passion-day and the Saturday after it, according to Tertullian, *De Jejun. c.* 14. where the Sabbath or Saturday is qualified, *Nunquam nisi in Pascha jejunandum: Never but at Easter to be fasted.* And the appointment of the Gospel, whereof he speaketh, is that, Mark ii. 20. *The dayes shall come in which the Bridegroom shall be taken from you, and then shall ye fast in those dayes:* or, on those dayes, as then it seemeth they understood it. But in that which remaineth of Ireneus his words, there is, and seemeth to have been for divers hundred years, a slight difference of reading in the copies of Eusebius, which inferreth a main difference in the sense: That reading which Christoferson translated in Latine, acknowledged of late by Petitus, *Var. Lect.* iii. 4. (though it is unknown to me from what copies) hath them thus: Οἱ μὲν γὰρ ὀιονται μίαν ἡμέραν δεῖν αὐτὸς νηστεύειν, οἱ δὲ δύο, οἱ δὲ πλείονας, οἱ δὲ μ'. ὥρας τε ἡμερινὰς καὶ νυκτερινὰς συμμετροῦσι τὴν ἡμέραν αὐτῶν. That is, *For some think they are to fast one day, some two, some more, some fourty: and they measure their day by the houres of the day and night.* Meaning that when they fast, they fast from evening to evening. Which is more, Ruffinus read it no otherwise: for thus he translateth those last words, *Nonnulli etiam quadraginta: Ita ut horas diurnas nocturnásque computantes diem statuant.*

Mean-

Meaning, that some fasted fourty dayes, but that those which fasted fourty dayes, computed every day foure and twenty houres of the day and night. By this reading, those some of whom Ireneus speaketh, kept Lent fourty dayes, even afore his time: though as Petitus fairly conjectureth, not upon all, but upon some dayes of each week, as it hath been shewed, that the Jews kept their long Fasts but on Mundayes and Thursdayes; and as he duly proveth, that in S. Augustines and Leo the Greats time, they fasted the Lent at Rome but three dayes in a week. The other reading related afore, is from Robert Stevens Greek, which Nicephorus followeth, for so he is translated in Latine; *Nonnulli autem quadraginta horis diurnis nocturnísque diem metiuntur*: to say, *That some measured that one day which they fasted, by fourty houres of the day and night.* To make good which reading, B. Rhenanus in his Preface to Ruffinus, complaining of the want which he found of the Greek of Eusebius, out of which much might have been mended in that Latine, instanceth in this passage thus: *Incidi nuperrimè in* κάνονα *quendam* τῆς εὐαγγελικῆς ἱστορίας *Græcam, quam cùm evolverem, occurrerunt forte fortuna Irenæi verba quæ Eusebius*, C. xxiii. L. v. *citat, de jejuniorum diversitate, sic Græcè habentia*; Οἱ μὲν γὰρ μίαν μόνον ἡμέραν νηστεύουσι, οἱ δὲ πλείονας, οἱ δὲ μ'. ὥρας μόνας ἡμερινὰς

καὶ νυκτεινὰς, ὥραν ἀντὶ ἡμέρας νηστεύοντες. *Very lately*, ſaith he, *I lighted upon a certain abbridgement of Evangelicall Hiſtory in Greek, which turning over, I met by mere chance with the words of Ireneus, which Euſebius citeth*, xxiii. 5. *concerning difference in faſting, which in Greek runne thus; For ſome faſted one day, ſome two, ſome more, ſome fourty houres of the day and night, faſting an houre for a day*: that is, fourty houres for the fourty dayes of Lent afterwards. This reading maketh the conjecture probable, that it was firſt called τεσσαρακοστὴ or *quadrageſima*, for the number of fourty houres, which they faſted at the beginning for the time of our Lords being under the power of death, from twelve on Friday till the Sunday morning. For in the Conſtitutions of the Apoſtles v. 14. the Faſt is not to be ended till then at Cocks crowing, which afterwards was inlarged to fourty dayes, as the Authour alledged by Rhenanus ſaith, *That it was at the firſt of fourty houres, an houre for a day*, to wit, of thoſe dayes that were obſerved afterwards. The iſſue of this diſpute, Whether fourty dayes were obſerved in the Church before Ireneus his time, or not, muſt reſt upon the true reading of his words in Euſebius: For though there is mention of τεσσαρακοστὴ or *Quadrageſima* in Ignatius, and perhaps elſewhere, yet it is not ſaid to be called ſo from fourty dayes, in the writings of

of those times, to my knowledge. In the mean time it is manifest, that there is no time of the Church to be assigned, when the Festivall of the Resurrection, and the Fast afore it, was not solemnized. The Fast upon Wednesdayes and Fridayes is referred to the like reason in the Constitutions of the Apostles, v. 14. vii. *The Wednesday is to be fasted*, saith he, *because on it our Lord was betrayed, and the bargain made between Judas and the Priests. The Friday, because he suffered upon it.* Epiphanius alledging the like reason, referreth the order to the Apostles, Expos. Fidei Cathol. Σωάξεις ὃ ὀπτελοῦμαι ταχθεῖσαί εἰσιν ὑπὸ τῶν Ἀποστόλων, τετράδι καὶ προσευχέσθω, καὶ κυριακῇ, τετράδι ὃ καὶ προσευχέσθω ἐν νηστείᾳ ἕως ὥρας ἐννάτης. *But the Assemblies we hold are appointed by the Apostles upon the Wednesday and Friday, and upon the Lords day; upon those in Fasting untill the ninth houre.* I marvell not to heare him referre those Customes, whereof they knew no beginning, to the Order of the Apostles. But the terms on which the Catholick Christians stand against Montanus and his sect, in Tertullian, *de Jejun. c.* ii. may help to lead us to the true ground of it: *Itaque de cætero indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque. Sic & Apostolos observasse, nullum aliud imponentes jugum certorum & ab omnibus obeundorum jejuniorum; proinde neq*

ſtationum, quæ & ipſæ ſuos dies habeant, quartæ feriæ & ſextæ, paſsivè tamen currant, neque ſub lege præcepti. Therefore otherwiſe (beſide the dayes on which the Bridegroom was taken away) *they ſay we are to faſt indifferently, arbitrarily, not upon command of the new diſcipline, according to each mans times and occaſions. And that ſo the Apoſtles obſerved, impoſing no other yoke, of certain Faſts to be performed of all; neither by the ſame reaſon, of Stations, which, they ſay, have alſo their dayes of Wedneſday and Friday, but of ordinary courſe, under the law of no precept.* For which cauſe he calleth theſe Stations, *ſemijejunia*, or, *half Faſts*, *c.* 13. of that book. The Wedneſday and Friday Aſſemblies of the Primitive Chriſtians, with Faſting, were not of ſuch ſtrict and ſolemn obſervance. No more were thoſe of Mundayes and Thurſdayes in the Synagogue, and therefore taken up, in imitation of the Synagogue, and upon the like reaſons. The generall whereof is well laid down by S. Hierome upon *Gal.* iiii. 10. His queſtion is, how the Church, appointing Feſtivals and ſet times of Faſtings, is clear of the Apoſtles charge upon the Galatians there, *Ye obſerve dayes, and moneths, and years; I fear leſt I have laboured upon you in vain.* His anſwer is, firſt, *Et nè inordinata congregatio populi fidem imminueret in Chriſtum, propterea dies aliqui ſtatuti ſunt, ut in unum omnes pariter veniremus;*

non

non quòd celebrior sit dies illa quâ convenimus, sed quòd, quacunque die conveniendum sit, ex mutuo conspectu latitia major oriatur. And, lest the disorderly assembling of the people should abate faith in Christ, therefore certain dayes are appointed for all to assemble at once: not because the day on which we assemble is more notable then others, but because on what day soever we assemble, by seeing one another, more gladnesse ariseth. Meaning that gladnesse wherewith they celebrated their Festivals. So his mind is, that all difference of dayes among Christians, is in respect to the Order of their Assemblies, and that in respect to the work of those Assemblies. Again, *Qui subtiliùs respondere conatur, dies omnes æquales esse ait, Jejunia autem & Congregationes, inter dies, propter eos, à viris prudentibus constitutos, qui magis sæculo vacant quàm Deo, nec possunt, imò nolunt, toto in Ecclesia vitæ suæ tempore congregari, & ante humanos actus, Deo orationum suarum offerre Sacrificium. One that indeavoureth to make a more subtle answer, saith, that all dayes are equall, but that Fasts and Assemblies are appointed among other dayes by discreet men, for those that spend more time in the world, then on God, and can not, nay will not assemble all dayes of their life, in the Church, to offer unto God the Sacrifice of their Prayers before humane actions.* Adding, that whereas the Jews Service was confined to certain times, that of Christians is

alwayes ſeaſonable. The Primitive Chriſtians were alwayes aſſembled, alwayes in poſture for the Service of God, as we reade in the *Acts*: when the number increaſed, there was no expectation of humane reaſon, that they could continue ſo unanimous in frequenting their Aſſemblies for that purpoſe. The neglect of them muſt needs prove an abatement; the diſorder of them, a ſcandall to the Faith. Here the wiſdome and the authority of the Church-guides behoved to take place, by cuſtoming certain times, whereof the occaſion was juſteſt, to confine men from Secular imployments to better purpoſes. And how this courſe prevailed in matter of Feſtivals, I referre to thoſe well known words of S. Auguſtine, *Ep.* cxviii. where being to inſtance in ſome univerſall cuſtome of the whole Church, *Sicuti*, ſaith he, *quòd Domini Paſsio, & Reſurrectio, & Aſſcenſio in Cœlum, & Adventus de Cœlo Spiritûs ſancti, anniverſariâ ſolennitate celebrantur, & ſiquid aliud tale occurrit, quod ſervatur ab univerſa, quacunq; ſe diffundit, Eccleſia. As, that the Paſsion, the Reſurrection, and Aſcenſion of our Lord into Heaven, and the Coming of the Holy Ghoſt from Heaven, is celebrated with yearly ſolemnity, and if there be any thing elſe which all the Church, whereſoever diſperſed, obſerveth.* As for times of Faſting, the anſwer of our Lord importeth two things: Firſt, that his purpoſe

purpoſe was, that the outward freedome, which he allowed his Diſciples for the time, ſhould ſymbolize with the inward comfort which the Goſpel profeſſeth, and conduct and train them (as trained they were by his Doctrine, in divers particulars, by corporall to ſpirituall things) to underſtand it. The ſecond, the reaſon of this purpoſe, becauſe they were old veſſels for the preſent, which a ſtrict diſcipline for the preſent might cauſe to flie in pieces: but when the new wine of the Holy Ghoſt ſhould make the veſſels new, into which it was put on the day of Pentecoſt, then ſhould they Faſt, then ſhould they be willing to undertake the diſcipline which their Profeſſion ſuited with. Accordingly we may find them ſerving God with Prayer and Faſting, *Acts* xiii. 3, 4. xiiii. 23. But becauſe diſorder or coldneſſe in this voluntary performance might diſadvantage the Faith, it ſoon proved time to bring thoſe voluntary obſervances to ſet rules of practice. Theſe cauſes thus diſpoſing the Church, and the Preſident of the Synagogue directing not to do leſſe, what courſe ſhould it obſerve, but, in ſtead of Mundayes and Thurſdayes uſed in the Synagogue, to practice Wedneſdayes and Fridayes for this purpoſe: holding in them a convenient diſtance from the Lords day, as thoſe other did from the Sabbath. Their Writers tell us, beſides the reaſon ſpecified

cified out of Maimoni afore, that they might not reſt three dayes from hearing the Law, that they made choice of Mundayes and Thurſdayes in regard of ſome great calamities that befell their nation upon thoſe dayes: What marvell is it if the Church had regard to thoſe which befell our Lord on the Wedneſday and Friday, the other Morall reaſon of aſſembling once in three dayes for Gods Service concurring? Thoſe ancient Chriſtians of Tertullians time, conceived that the Faſt afore Eaſter is appointed in the Scripture, which ſaith, *The dayes will come that the Bridegroom ſhall be taken from among you, and then ſhall ye Faſt in thoſe dayes*, and Tertullian is content to have it believed, becauſe Montanus required that and more. But S. Auguſtine found that there is a command in Scripture to Faſt, but no time commanded when it ſhall be done, *Ep.* lxxxvi. So he would have accepted their reaſon, as an alluſion handſomely ſymbolizing with the nature of Faſting, but the appointment he muſt needs referre to the Cuſtome of the Church, and the Ordinance of the Guides of it. It is not much otherwiſe with thoſe other dayes wherewith ſome inlarged the Faſt afore Eaſter, even afore Ireneus his time: It is not much otherwiſe with the Wedneſday and Friday Aſſemblies, though Tertullian is willing to have them both counted innovations

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in the Church, on purpose to bring them into rank with Montanus his discipline, for which he pleadeth, recharging the Catholick Christians, *Et præter Pascha jejunantes, ultra illos dies quibus ablatus est sponsus, & Stationum semijejunia interponentes. Both as Fasting besides the Passeover, over and above those dayes on which the Bridegroom was taken away, and interposing the half Fasts of Stations*, De Jejun. c. 13. But the betraying of Christ and his death, is a reason that may take place to move them that have resolved to appoint set dayes of Fasting every week, to chuse the dayes on which those things fell out afore others, especially being in a convenient distance from the Lords day, the Assemblies whereof were most solemn; otherwise, to think that there was no more reason then that for an appointment of such consequence, is to make them as childish as they would have them, that had rather despise then either observe or understand their Ordinances, though the purpose be no more then to bring the precepts of Fasting and of the Publick Service of God, into the ordinary and uniform practice of his Church, which being commanded but in generall, without such particular appointment are not like to be exercised to great purpose. Whereas the discipline of Montanus, set up in downright terms as schisme in the Church

by

by assembling apart for the exercise of their own particular and voluntary observations, whatsoever heresies besides it may have been imbarked with. How ancient the observation of Wednesday and Friday Assemblies was in the Church, is to be valued by the recommendation of them in Ignatius, *Ep. ad Philip.* and Clemens Alexandrinus, *Strom.* v. How uniform the observation of them was in the Ancient Church, is to be known from Epiphanius his words, *Hær.* lvi. Τινὶ δὲ ἐ συμπεφώνηται, ἐν πᾶσι κλίμασι τῆς οἰκουμένης ὅτι τρὰς καὶ παρασκεύατον, νηστεία ἐστὶν ἐν τῇ ἐκκλησίᾳ ὡς εἰσμένη ; *Who agreeth not,* saith he, *in all climates of the world, that the Wednesday and the Friday are Fasts appointed in the Church?* And when Tertullian saith in the same *C.* 13. afterwards, that the Bishops were wont to appoint extraordinary Fasts upon occasions which made the Church solicitous; there can no question be made, but they were wont to chuse the Wednesdayes and Fridayes to be observed with more strictnesse upon these occasions: because we saw afore that all Fasts that were indicted in the Synagogue, were by Order to fall upon the Mundayes and Thursdayes, which in a lower degree they observed otherwise. And therefore the Orders of this Church of England, instituting Festivals for the Publick Service of God, in remembrance of his most remarkable blessings, instituting times of Humi-

miliation and Fasting, for diverting his wrath, which our sinnes contract from time to time, standeth recommended to us by the practice of the most ancient times of the Church. Setting aside difference of meats for conscience sake, whereof we speak not here, as was said; opinion of Merit, of Satisfaction, of the Worship of God, being abolished, by the reason of the Institution here professed, the form of Service appointed by the Church, recommendeth the difference of dayes, to our devotions. And though we come not near the strictnesse of Abstinence, wherewith in the Primitive Church they were wont to afflict themselves, (and perhaps for very good reasons we come not near it) yet to assemble for the Publick Service of God (even in those places, where there is not opportunity to Assemble every day, as you saw it was practised in the Synagogue) to abstain till these Assemblies be over, setting aside the favour we lend our own ease, must needs appear most commendable. I cannot say that this Institution in respect of set dayes for Fasting, hath found so good respect for the particular in the Reformed Churches: the generall reason is thus set down by Melanchthon, among chief Reformers, Apol. Confess. de Trad. p. 171. *Caterùm ritus humanos observabant,— Otherwise the Fathers observed humane rites for outward*

ward benefit, that the people might know what time to Assemble, that all things might be done in Churches, orderly, and gravely, and exemplarily; last of all, that the common sort might have some Pædagogie or discipline. For the differences of Times, and varieties of Rites, serve to put in mind the Common sort. And by and by afterwards, *Dicit probandas esse Traditiones,— Epiphanius disputing against the Encratites, saith, That Traditions are to be allowed, that are made,* διὰ τὴν ἐγκράτειαν, ἢ διὰ τὴν πολιτείαν, *that is, either to restrain the flesh, for discipline of the vulgar, or for Order and Governments sake. And we think that Traditions may well be retained for these causes: That the people be at Service sober,* (that is, fasting, as it followeth) *as Josaphat, and the King of Niniveh proclaimed Fasts: Likewise, that the Order and practice of the Church, may teach the Church what was done, at what time. Hence come the Festivals of the Nativity, Easter, Pentecost, and the like. This is that which Epiphanius saith, That Traditions were ordained for policies sake, that is, for Orders sake, and that such Order might put men in mind of the story and benefits of Christ. For marks of things, painted, as it were, in Rites and Customes, are much more effectuall to put the vulgar in mind, then writings.* Now the difference of ancient between severall Churches, in the point of Publick Service, upon Festivall and Fasting-

dayes,

dayes, is that which Epiphanius remembred afore, that the Assemblies upon Wednesdayes and Fridayes were held all Fasting till three after noon: and Tertullian, so long afore him, *De Jejun. C.* ii. acknowledgeth the Stations of the Christians were wont to be kept on Wednesdayes and Fridayes, till three after noon; which he out of the leaven of Montanus, is not content with. But of the Lords day Epiphanius in the same place, Τὰς δὲ Κυριακὰς ἁπάσας χαρμοσύνης ἡγεῖται ἡ ἁγία ἐκκλησία, καὶ συνάξεις ἀφ' ἑσπέρας ἐποιήσεν, ἐ νηστεύει. ἀναπόλυδον γάρ ἐστιν ἐν τῇ Κυριακῇ νηστεύειν. *But all Lords dayes, this holy Catholick Church counteth glad dayes,* (χαρμοσύνης serveth to expresse that of the Prophet Esa. lviii. 13. *And call the Sabbath Delight,* which the Jews call עֹנֶג הַשַּׁבָּת, *the* DELIGHT *of the Sabbath*) *and holdeth Assemblies from morning, fasteth not: for it is inconsequent to Fast on the Lords day.* So, to assemble in the morning, was the mark of a Festivall; to depart at three after noon, of a Fast. Further, Socrates v. 22. Αὐδὶς δὲ ἐν Ἀλεξανδρείᾳ, τῇ τετράδι καὶ τῇ παρασκευῇ χαφαὶ τε ἀναγινώσκονται, καὶ οἱ διδάσκαλοι ταύτας ἑρμηνεύουσι· πάντα τε τὰ τῆς συνάξεως γίνεται, πλὴν τῆς τῶν μυστηρίων τελετῆς· καὶ τοῦτο ἔθος ἐν Ἀλεξανδρείᾳ ἐστὶν ἀρχαῖον, καὶ γὰρ Ὠριγένης τὰ πολλὰ ἐν ταύταις ταῖς ἡμέραις φαίνεται διὰ τῆς ἐκκλησίας διδάξας. *Again, at Alexandria on Wednesdayes and Fridayes, both the Scriptures are read, and the Doctours expound them, and all that belongeth to an Assemblie is done,*

done, beſides celebrating the myſteries. And this is an ancient cuſtome at Alexandria : for it appeareth that Origen taught moſt of his Writings on theſe dayes in the Church. Becauſe they took the Euchariſt to be a piece of Feſtivall obſervance, therefore they thought it not ſuitable when they faſted. Therefore it is ordered, *Conc. Laod. Can.* xlix. ὅτι οὐ δεῖ τῇ τεσσαρακοστῇ ἄρτον προσφέρειν εἰ μὴ ἐν σαββάτῳ, καὶ κυριακῇ μόνον. The meaning is, that the Euchariſt muſt not be celebrated in Lent, but upon the Sabbath, and Lords day, on neither whereof they faſted. Nevertheleſſe, in other places, this reaſon prevailed not. By Tertullian it appeareth, *De Orat. C.* xiiii. that in his time, and the parts where he lived, the Euchariſt was celebrated on dayes of Faſting. And in the ſame place he diſputeth againſt thoſe that forbore the Kiſſe of Peace (uſed in ſome places afore receiving the Euchariſt, in ſome places, after it, *Conc. Laod. Can.* xix. *Innocent.* I. *ad Docent.* 1.) upon dayes of Faſting: which was an obſervance of Faſting-dayes, derived from the Synagogue, where their faſhion was, not to ſalute one another when they faſted. Maimoni Taanioth, C. iii. n. 8. C. v. n. 11. And S. Baſil, Epiſt. cclxxxix. Ἡμεῖς μέντοιγε τέταρτον καθ' ἑκάστην ἑβδομάδα κοινωνοῦμεν, ἐν τῇ Κυριακῇ, ἐν τῇ τετράδι, καὶ ἐν τῇ παρασκευῇ, καὶ τῷ σαββάτῳ, καὶ ἐν ταῖς ἄλλαις ἡμέραις, ἐὰν μνήμη μάρτυρός τινος. *Yet we communicate foure times a week, Lords dayes*

dayes, Wedneſdayes, Fridayes, and Sabbaths, and on other dayes, if the memory of a Martyr fall out. In fine, certain it is which S. Auguſtine delivereth in this point, Epiſt. cxviii. *Alia, quæ per loca terrarum regionéſq; variantur, (ſicuti eſt quòd alii jejunant Sabbato, alii non: alii quotidie communicant corpori & ſanguini Dominico, alii certis diebus communicant: alibi nullus dies intermittitur, quo non offeratur, alibi Sabbato tantùm & Dominico, alibi tantùm Dominico: & ſiquid aliud hujuſmodi animadverti poteſt) totum, inquam, hoc genus rerum, liberas habet obſervationes. Other things, which change according to places and countreys of the world, (as that ſome faſt on Saturday, ſome not: ſome participate every day of the Lords body and bloud, ſome receive on certain dayes: in ſome places no day is intermitted, but it is celebrated, otherwhere onely on the Sabbath and Lords day, otherwhere on the Lords day alone: and if any thing elſe of this ſort can be obſerved) all matters of this kind, I ſay, are of free obſervance.* This indifference, or this difference notwithſtanding, we ſhall perceive the whole cuſtome of the Ancient Church was to celebrate the Euchariſt, if not every day, yet upon all Lords dayes, if not rather by conſequence upon all Feſtivals, or all dayes of more ſolemn Aſſemblies, as the Crown of the Service for which they aſſembled; both upon example of the Primitive time. The

practice of them that celebrated and received the Eucharist every day, standeth upon the example of the Primitive Christians at Jerusalem. Of whom when it is said, that *they continued constant in the doctrine of the Apostles, and communion, and in breaking bread, and prayers*; and that, *continuing with one mind in the Temple, and from house to house, they did eat their meat with gladnesse, and singlenesse of heart*: to what purpose shall we imagine that Breaking bread, and Communion is mentioned, besides the Service of the Temple, but to signifie the Service of the Eucharist, proper to the Faith of Christians, in which they communicated among themselves, as with the Jews in the Service of the Temple? knowing that at the first it was used at meals (as it was instituted) among Christians. This notwithstanding, in other places, it seemeth the Eucharist was celebrated but upon Lords dayes, as well in the times of the Apostles, as in the Church that succeeded. Acts xx. 7. *On the first day of the week, the Disciples being assembled to break bread*; that is, *to celebrate the Eucharist*, as the Syriack translateth it. Here the first day of the week seemeth to stand against the rest, in terms of difference, as if upon other dayes they did it not. And that is the day which S. Paul appointeth the Church of Corinth, as he had done the Churches of Galatia, to make

make their Collections for the poore, which Tertullian ſheweth was done at their Aſſemblies, 1. Cor. xvi. 2. Tertull. Apolog. C. xxxix. and in Plinie's Epiſtle concerning the Chriſtians of his Government, *Quòd eſſent ſoliti ſtato die ante lucem convenire. That they were wont on a ſet day to aſſemble before light.* What day but the Lords day can we think might be *Set* for this purpoſe? Juſtine Martyr, for certain, mentioneth no other Aſſemblies of Chriſtians, but on the Lords day, in the place aforenamed. And in the Conſtitutions of the Apoſtles ii. 58. where hè exhorteth to Aſſemble every day morning and evening, as was ſaid afore, the Euchariſt is mentioned to be celebrated but upon Lords dayes, as it followeth afterwards. Plinie's words in that place, are theſe at large, Epiſt. xcvii. l. x. *Quòd eſſent ſoliti ſtato die ante lucem convenire, carménque Chriſto quaſi Deo dicere ſecum invicem; ſéque Sacramento, non in ſcelus aliquod obſtringere, ſed nè furta, nè latrocinia, nè adulteria committerent, nè fidem fallerent, nè depoſitum appellati abnegarent. His peráctis morem ſibi diſcedendi fuiſſe, rurſúſque coeundi adcapiendum cibum, promiſcuum tamen & innoxium.* The Chriſtians confeſſed, *that they were wont to aſſemble on a ſet day before light, and to ſing praiſe among themſelves to Chriſt as to God; and to tye themſelves, upon a Sacrament, not to any wickedneſſe, but not to*

commit thefts, robberies, or adulteries, not to falsifie their trust, or deny a thing deposited, being demanded. This done, that their custome was to depart, and meet again to eat together, but in a vulgar and innocent sort. Grotius of late, upon *Matth.* xxvi. 25. seemeth to conceive, that at the beginning the Eucharist was not celebrated but at meals, as it was instituted by our Lord. And that so it was celebrated, not onely under the Apostle, as *Acts* xx. 11. 1. *Cor.* xi. or under Ignatius, but in Justine Martyr and Tertullians time, appeareth by their words. Justin. Dial. cum Tryph. Ὅτι μὲν οὖν καὶ εὐχαὶ καὶ εὐχαριστίαι ὑπὸ πᾶσι ἀξίων γινόμεναι, τέλειοι μόναι καὶ εὐάρεστοι τῷ Θεῷ θυσίαι, καὶ αὐτὸς φημι· ταῦτα γὰρ μόνα καὶ χριστιανοὶ παρέλαβον ποιεῖν, καὶ ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ἔνθα ξηρᾶς τε καὶ ὑγρᾶς, ἐν ᾗ καὶ τοῦ πάθους ἔπεστιν δι' αὐτὸ ὁ Θεὸς τοῦ Θεοῦ, μέμνηται. *Therefore, that Prayers and Thanksgivings made by the worthy, are the onely complete Sacrifices and acceptable to God, I also affirm: for these alone Christians also have received order to perform, and that upon remembrance both of their dry and moist nourishment: at which there is also remembrance of the Passion which God by God himself suffered.* The like, *Apol.* ii. the words shall follow afterwards. Tertullian, de Cor. c. 3. *Eucharistiæ Sacramentum, & in tempore victûs, & omnibus mandatum à Domino, etiam antelucanis cœtibus, nec de aliorum manu quàm Præsidentium sumimus. The Sacrament of the Eucharist,*

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commanded by our Lord, both to all, and at meat time, we receive alſo at our Aſſemblies afore day, but at no mans hands but our Preſidents. They are the words whereupon he groundeth: For Tertullian reckoneth it among Traditions, that is, Cuſtomes of the Church not commanded in Scripture. Which notwithſtanding, nothing hindereth, but the ſame might be practiſed in the Apoſtles time, and remembred in the Scriptures. To which opinion I rather incline. Otherwiſe, whence ſhould the Cuſtome riſe, in Juſtine and Tertullians time, to celebrate the Euchariſt at their Morning Aſſemblies, when it was ſtill in uſe at Supper time, in their Feaſts of Love? That is it which Ignatius calleth ἀγχοῦ θυσιαστηρίου, in the ancient tranſlation alledged elſewhere, tranſlated, *Agapam facere*, in that which is extant, *Miſſam facere*, which he ſaith, muſt not be held without the Biſhop, and that muſt be in reſpect of the Euchariſt. And when Juſtine and Tertullian affirm, that it was frequented at meals, we muſt needs underſtand it, in the firſt place, of thoſe meals to which they aſſembled for the exerciſe of Chriſtian Charity and the Praiſes of God, as we ſee in Tertullian, *Apol. c.* 39. where if we find nothing of celebrating the Euchariſt, it is to be attributed to Caſſanders reaſon, becauſe it was not his purpoſe to make known the faſhion of the Euchariſt

to unbelievers, which might bring it into contempt among them. Plinie's words alledged ſeem to import, that the Chriſtians of his time Aſſembled twice on Lords dayes, before day, and at night. Before day, to praiſe Chriſt as God, and to tye themſelves upon a Sacrament, or Oath, to make good what they profeſſed. I have not yet found that they were wont to make any ſuch formall Oath to themſelves, and muſt think it ſtrange, that they ſhould renew it at all ſolemn Aſſemblies; and therefore do believe, that his meaning concerneth the Sacrament of the Euchariſt, which of its own nature, we know, is an obligation to ſuch purpoſe. At night when they met to eat together, it hath been ſhewed that the Euchariſt was celebrated. And ſo Plinie's words import the ſame that Juſtines, in which he deſcribeth to us the celebration of the Euchariſt at ſolemn Morning Service, and elſewhere at meals, among which the Feaſts of Love had the firſt place; and both of them the ſame that the Apoſtle in this place. His meaning in the xi. Chapter is not to abrogate thoſe Feaſts of Love, but to take a courſe that they might be held in common, for the exerciſe of Chriſtian Charity, and the Publick Service of God. Therefore if any man pretended the neceſſities of nature, he giveth him leave to eat at home, xi. 34. becauſe it

hath

hath appeared, that theſe Aſſemblies were held towards night, and that (when the Cuſtome of the world was to entertain themſelves) then they Aſſembled to this ſober and Chriſtian refreſhment. But in this xiiii. Chapter he hath touched all the parts of Publick Service at ſolemn Aſſemblies, Prayers, the Praiſes of God, the Reading and Expounding of the Scriptures: And therefore when he ſaith, verſ. 16. *Elſe when thou ſhalt* BLESSE *with the Spirit, how ſhall he that occupieth the room of the unlearned ſay Amen at thy* GIVING OF THANKS? my purpoſe is to ſhew, that he referreth to the celebration of the Euchariſt in particular, and that Thankſgiving which from the beginning it was conſecrated with: to which purpoſe I have premiſed theſe probabilities, that the Euchariſt was then celebrated at their Morning Aſſemblies. In the mean time, it is plain by the Rubrick of our Service, which ſaith, *Upon the Holy dayes, if there be no Communion, ſhall be ſaid,* — with that which followeth; and more plain by the Rubrick of the firſt edition of Edward vi. after the Exhortation, which ſaith, *In Cathedrall Churches, or other places, where there is daily Communion* —, and again, *And if upon the Sunday or Holy day the people be negligent to come to the Communion* —, that our Reformers affected the frequentation of this Service, according to the

Primitive practice, ſo farre as they thought it attainable. And according to them, Calvine, 4. *Inſtit.* xvii. 43, *&* 46. roundly profeſſeth, That it behoveth that the Euchariſt be celebrated at leaſt once a week. Where let me have leave to ſay, That it had been much more for the edification of the Church to have laboured in reducing this pious intention of our Reformers into practice, then to contend about ſaying that part of the Service, (which nevertheleſſe, as ſhall appear, never properly belonged to the celebration of that Sacrament) at the place appointed for the miniſtring of it.

CHAP. IX.

The reaſons why it is for the edification of the Church to uſe Ceremonies in Publick Service. It is avowed by the chief Reformers. Of the reſpect of Times and Places. Of the difference of Veſtures and Geſtures. Caution in matter of Ceremonies. The obligation of Rules whereby they are determined.

OF the Rites, and Circumſtances, and Ceremonies of Gods Service in Publick, it concerneth to ſay ſomething here, where we are about the generall Order of it: and yet, ſo much hath been ſaid of it, and to ſo good purpoſe, that he that would come down

down to the particulars of it, shall be inforced to say over what hath been said again. My purpose is to discourse in few words, the reason and ground upon which in generall it is expedient, that the form of Publick Service should be Solemn and Ceremonious, according to the method hitherto used. And that is this, which I touched afore: Because the Rule of the Apostle commandeth these things to be done both in Order and with Comelinesse; and nothing can become the Service of God, but that which serveth to stirre up, and to exercise the inward reverence of the heart in our selves, and to procure it in others. What that is, common reason must be judge, according to the Apostle. Here therefore lieth an appeal to the Common reason of all the world, not to the particular reasons of persons interessed in prejudice, Whether that inward Reverence and Devotion of the heart, wherein the Service of God consisteth, the exercise and maintenance of it do not require that it be in the Circumstances and Rites of it Solemn and Ceremonious? Ask the world to what purpose the chief Actions of it are transacted with so much observance in Circumstances, but to procure and maintain that respect which the publick good requireth they should possesse in mens minds. In the State of Princes, in the Courts of Judgement, in Military

Military matters, in the paſſage of all publick matters of any conſequence, common ſenſe is able to tell us what reſpect and obſervance is uſed, and all reaſon alloweth the neceſſity of it: For by this means is conveyed into the minds of the greateſt part of people, that reverence, in which the publick good requireth all men to hold thoſe powers by which theſe great matters are managed; which it is not poſſible ſhould make impreſſions upon groſſe minds, by conviction of reaſon, were they not managed by their ſenſes. God hath made Chriſtians, though governed by the Spirit of his Grace, as groſſe in their bodily ſenſes and faculties of their minds, as other men of like education are: and it is a debt which the Guides of the Church owe to the wiſe and unwiſe of Gods people, to conduct them in the way of godlineſſe by means proportionable to their faculties. The outward form of Publick Service availeth much, even with them whoſe minds are leaſt in tune, to corroborate their reverence and devotion at the Service of God, by the exerciſe of it: but ſpeaking of them whoſe minds are leſſe withdrawn from their ſenſes, how great impreſſion ſhall the example of the world, practiſing the Service of God in an orderly and reverent form, make in the minds of men that cannot receive it from their reaſon, but from their ſenſes? This effect in things

things of slight consequence in particular, which nevertheless, altogether, amount to a considerable summe, is better seen by the grosse in practice, then convinced by retail in dispute : yet since the importunities of men have caused false reasons to prevail with weak people, it is requisite the true reasons be pleaded, lest it be thought there are none such, because not so fit to be pleaded. The Circumstances and Ceremonies of Publick Service is indeed a kind of Discipline and Pædagogie, whereby men subject to sense are guided in the exercise of godlinesse : It is, as it were, the apparell of Religion at the heart ; which some think, like the Sunne, most beautifull when it is most naked ; and so it were indeed, did men consist of minds alone without bodies, but as long as our bodily senses are manageable to our souls advantage, the heat within will starve without this apparell without. And therefore, under better judgement, I hold it requisite, that the observance of Rites and Ceremonies in the Publick Service of God, should increase and become more solemn after the world was come into the Church, then under the persecuting times of it. Persecution was like Antiperistasis in nature, in preserving Order and reverence in the Publick Offices of the Church, with the respect of those Guides that ruled it. But since the Net of the Gospel

hath

hath been caſt in the Ocean, and caught good and bad, it is more requiſite that all ſhould paſſe, as under rule and obſervance, ſo in the moſt reverent form, that the coldneſſe and indifference of the worſer part appear not to debauch the good diſpoſition of others. Though from the beginning, as early as the records of the Church are able to inform us, we are ſure it was never without ſuch outward obſervances, as according to the ſtate of the time, tended to maintain, to witneſſe the diſpoſition of the heart anſwerable. The Apoſtles ordinance of Praying and Singing Pſalmes, men with heads bare, women with heads covered, the Salutation of Peace ſo long practiſed in the Primitive Church, from the time of the Apoſtles, Impoſition of hands in divers Acts of Publick Service, ſignifying the overſhadowing of the Holy Ghoſt, and Gods hand ſtretched out to give the bleſſing for which Prayer was made, and without queſtion derived from the times of the Apoſtles, are of this nature. And it is thought that when the Apoſtles ſpeak of putting off the old man, and putting on the new, *Col.* iii. 9, 10. ii. 11. of burying in Baptiſme, *Col.* ii. 12. *Rom.* vi. 4. of the unction of grace, 1. *John* ii. 20, 27. 1. *Cor.* ii. 21. alluſion is made to ſome Rites of Eccleſiaſticall Offices, uſed even at that time. As for Eccleſiaſticall Writers, it will be hard to name

name any of them so Ancient, in whom are not to be found divers particulars of this nature. But the generall reason hitherto declared, hath been better sifted by the chief Reformers. Philip. loco de Cærem. in Eccl. p. 651. *Paulus gravissimè dicit,* πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω. *Non ordinem tantùm, sed etiam singularem curam ornandi ordinis requirit: quare addit* εὐσχημόνως, *ut videamus, quid personas, loca, tempora deceat. Paul saith with much gravity,* LET ALL THINGS BE DONE WITH DECENCIE, AND IN ORDER. *He requireth not Order alone, but a singular care of setting that Order forth; therefore he addeth* DECENTLY, *that we consider what becometh persons, times, and places.* This is it that I am now about, That the Order of things done at Publick Service be such as may set forth and insinuate the respect which those times, those places, those persons require. Which Calvine still setteth down in fuller terms, 4. Instit. x. 28. *Ut in sacro fidelium cœtu decorè peragantur omnia, & quâ convenit dignitate. That in the holy Assembly of the faithfull, all things be done decently; and in that worth and respect as befitteth.* Afterwards he setteth down as much as I have done, when he saith, *Ac decori quidem finis est, partim, ut dum adhibentur ritus qui venerationem rebus sacris conciliant, talibus adminiculis ad pietatem excitemur: partim etiam, ut modestia, & gravitas,*

quæ

quæ in omnibus honeſtis actionibus ſpectari debet, illic maximè eluceat. And indeed the end of comelineſſe is, partly, that uſing ſuch rites as procure reverence to ſacred things, we may be by ſuch helps excited to godlineſſe: partly, that the modeſty and gravity, which in all actions of reſpect ought to be attended, may there eſpecially appear. Again, n. 29. *Sed illud nobis decorum erit, quod ità ſit ad ſacrorum Myſteriorum reverentiam aptum, ut ſit idoneum ad pietatem exercitium, vel ſaltem quod ad ornatum faciat actioni congruentem: neq; idipſum ſine fructu, ſed ut fideles admoneat, quantâ modeſtiâ, religione, obſervantiâ ſacra tractare debeant. But that ſhall be counted decent with us, that ſhall ſo fit the reverence of holy Myſteries, as may be a competent exerciſe unto godlineſſe; or which at leaſt may conduce to ornament ſuitable to the action: and that, not without benefit, but to put the faithfull in mind with how much modeſty and religious obſervance they ought to be converſant in ſacred actions.* What this in generall importeth, is that which I deſire in the particular heads. Times and Places are no way ſanctified otherwiſe then as they are deputed to the Service of God. The words of our Lord in the Goſpel, Matth. xxiii. 18. *Which is the greater, the Sacrifice, or the Altar that ſanctifieth it?* point out to us a difference betwixt the Law and the Goſpel in this particular. For, as S. Hierome ſaid afore, That the Service

of

of God in Spirit and Truth, proper to the DISPENSATION of the Gospel, is acceptable to God at all times, that all dayes are equall of themselves, no difference between them, but in respect to the Assemblies of Christians upon them, and the work of those Assemblies: so is it to be said with truth concerning Places, to make it a generall observation and a true one, That under the Law, the Time and the Place sanctified the Service confined to it; but under the Gospel, the Service required sanctifieth the Time and Place of it. For example, The Passeover on the due time was holy, on another time had been abominable: Dwelling in Tabernacles, commanded on such a day of such a moneth, used otherwise, no part of Gods Service, but sacriledge in usurping it: The Sacrifices whereof our Lord speaketh, holy upon the Altar, otherwhere abominable. On the other side, the Service of Christians being good by nature, and acceptable to God at all Times and in all Places, hath a speciall promise of God from the unity of the Church, and the Assemblies in it. Which because they cannot be held without publick Order, confining them to Times and Places, thereupon those Times and Places, which are capable of no Holinesse in themselves, are nevertheless truly qualified HOLY, as an attribute derived from the holinesse of those actions to which they

they are deſigned. Which may well be called a relative, or metonymicall Holineſſe. Thus are Times and Places conſecrated, by being appointed to the Service of God: Places, as more ſubject to ſenſe, by the execution of that appointment; that is, by the Prayers of the Church, miniſtred by the Guides of it. But in as much as it behoveth, that the Service which ſhall be acceptable to God, be done in the unity of his Church, and that which is ſo done, muſt be according to publick Order, confining the Times and Places of Aſſemblies: hereupon, thoſe Times and Places which are capable of no Holineſſe but that which is aſcribed to them, in relation to that work whereunto they are aſſigned, give Holineſſe to that work again, in as much as if it be done in oppoſition to that publick Order in which the unity of the Church conſiſteth, it is abominable afore God. He that hath promiſed to be preſent where we are Aſſembled, by the ſame reaſon hath promiſed to be abſent where we are divided: let them look to themſelves that cauſe it, thoſe that do not, have no cauſe to doubt of Gods preſence. This is the ground of that reſpect which is due to the Times and Places of Gods Service, and which, if it go not beyond the conſideration here expreſſed, cannot prove ſuperſtitious. The Holineſſe of that work which differenceth them, requi-

requireth they be so used as may conduce most to stirre and maintain the right apprehension of that work in our own minds, and to convay it to others. If the dayes of our Assemblies be imployed upon ordinary businesse, no marvel if the mind prove not at leisure to attend the work for which they are designed. Churches are still more subject to sense then dayes are, and the common use of them, common reason and experience will prove to breed a common esteem of the work of Gods Service, and in consequence, of the Majesty that owneth it. If we remember that God is there present to accept the Service of our Assemblies, we cannot refuse to acknowledge respect due there in generall, though we referre our selves to Law, or commendable Custome, for the particular of it. That which is to be said for the difference of Vesture, in solemnizing the Service of God, is much to this purpose. The meaning of it is, to procure inward reverence to that work which it maketh outwardly solemn; to represent to our own apprehensions, and to convay to other mens, the due respect and esteem which it ought to bear in our hearts. And common reason, and all experience justifieth this intent. For all the actions of esteem in the world are set forth with the like solemnities; to no other purpose, but to convay by the senses to the

mind that reſpect which they ought to bear. And the world hath tried enough, that thoſe which have made it part of their Religion to ſtick ſcorn upon ſuch ſlight Circumſtances, have made it, no leſſe, to deface and diſgrace the ſubſtance of Gods Publick Service. As for the difference of bodily Geſtures at the Service of God, that is ſtill a more conſiderable mean to procure and preſerve that eſteem and reſpect of it, for which I plead. The words of S. Auguſtine of the Geſtures of Prayer are remarkable, *De Cura pro Mort. C.* v. which, he ſaith, are not uſed ſo much to lay the mind open to God, to whom the moſt inviſible inclinations of the heart are beſt known, as to ſtirre up a mans own mind to pray with more humble and fervent grones. And then it followeth, *Et neſcio quomodo, cùm hi motus corporis fieri niſi animi motu præcedente non poſsint, eiſdem rurſus exteriùs viſibiliter factis, ille interior inviſibilis qui eos fecit, augetur : ac per hoc cordis affectus, qui ut fierent iſta præceſsit, quia facta ſunt, creſcit.* *And I know not how, though theſe bodily motions are not done without the motion of the mind going afore, yet again, by the outward viſible doing of them, that inward and inviſible one which cauſeth them, increaſeth : and ſo, the affection of the heart, antecedent to the doing of theſe, by the doing of them gathereth ſtrength.* Chriſtians have bodies as other men have, and

and though the Service of God conſiſt in the inward intention of the mind, and the devotion of ſpirit which performeth it, yet this bruit part of us is able to contribute ſo farre towards it, as it refreſheth in our ſelves, and expreſſeth to others the inward motions wherein it conſiſteth. It is an impreſſion of Nature that teacheth all people thus to actuate, thus to animate the Service they tender to God: and experience ſhall tell them that obſerve it, That where it is paſſed over with indifference, there men behave themſelves more as hearers then actours in it; there, as the naturall heat at the heart, ſo the inward heat of devotion, which ought to dwell there, ſtifleth and choketh for want of this airing and exerciſe. Thus that which maintaineth the intention of the mind in private, multiplieth it in publick, and propagateth in others that which it cheriſheth in our ſelves. Beſides that, it contributeth towards the comelineſſe of ſuch Aſſemblies, if it be uniform. To good purpoſe it was a Deacons office in the Primitive Church to put the people in mind of theſe obſervances, at leaſt in great congregations. But in this whole matter of Rites and Ceremonies in Common Service, there is Caution to be uſed, with which (though in the latitude of their nature indifferent) they will prove an advantage to it; and without which, they may

prove an offenſe in it. For the nature and kind of that which is done, reſpect is to be had to the end propoſed. If the particular obſerved be not, according to reaſon, a circumſtance apt to procure, to maintain in our ſelves, to expreſſe and convay to others, that intention and reverence which the Service of God requireth, for what cauſe ſhall we ſay it is obſerved? Shall it be thought acceptable to God alone of it ſelf, without reference to the due end and purpoſe? Then muſt it needs turn to a voluntary obſervance, wherein we diſcharge our ſelves to God, in ſtead of the Service he requireth. Beſides, thoſe that are not offenſive for their kind, for their number may prove no leſſe. For, as the ſuckers that grow under great ſtocks, where there are too many, intercept that ſap that ſhould nouriſh the trees to bear fruit: ſo, where the Circumſtances and Ceremonies of Publick Service are multiplied beyond meaſure, there the mind, diſtracted into a number of outward obſervations, cannot allow that intention to the Subſtance, which it ſpendeth upon the Circumſtance. And ſo it falleth out as afore, they are intended for their own ſake, as acceptable to God of themſelves, without reſpect of advancing that Service which he requireth. Laſt, becauſe it hath been ſhewed, that Order as well as Comelineſſe is the Rule to direct the

the form of Gods Publick Service; and becauſe, without Order, nothing becometh it, though with Order apt to become it, that which hath been ſaid, is to be underſtood of thoſe Rites and Ceremonies which Publick Order inforceth, that is, which are either injoyned by Law, or practiſed by Cuſtome which it alloweth: As for the voluntary obſervations of particular perſons, they are by their nature ſubject to abuſe, as is to be ſeen in the Superſtitions of the Church of Rome, which all reaſon ſheweth had their beginning from the well-meant devotions of private perſons. And therefore it is plain, that they may prove a juſt ſubject of that offenſe to the weak, which the Apoſtle forbiddeth; which thoſe that are practiſed upon Publick Orders, declaring the due meaning of them, cannot, as my purpoſe is now to declare: becauſe it is an objection, which if it take place, as ſome think, muſt needs overthrow the moſt part of that which hath been ſaid to the Order and Circumſtances of Publick Service. It is to be known that there were two ſorts of Jewiſh Chriſtians under the Apoſtles, according to the difference of whom, both their doctrine and practice, eſpecially of S. Paul, is to be valued. For, on the one ſide, the Apoſtles, in the Councel at Jeruſalem, ordered, *Acts* xv. 20. that thoſe which were converted from the Gentiles, ſhould

abſtain from things dying in the bloud, and ſacrificed to Idoles. S. Paul circumciſed Timotheus, xvi. 3. purified himſelf according to the Law, xxi. 26. In reſpect to the ſame ſort, he is bold to ſay, Rom. xii. 6. *He that regardeth a day, regardeth it to the Lord, and he that regardeth not a day, regardeth it not to the Lord: He that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks.* And that, it ſeemeth, upon the conſideration that followeth in the next words, becauſe, though not without blame, for the ignorance of their freedome, yet living and dying to the Lord, they had a pious intention in generall, to excuſe their defect in particular. But in regard to the other ſort, it is the ſame Apoſtle that ſaith, Gal. iiii. 10, 11. *Ye obſerve dayes, and moneths, and times, and years. I am afraid of you, leſt I have beſtowed upon you labour in vain.* And, Coloſſ. ii. 16. *Let no man therefore judge you in meat or drink, or in reſpect of a Feaſt, or New-moon, or Sabbath:* expreſſing further what he meaneth, when he ſaith, *Let no man judge you*, verſ. 5. *Beware leſt any man ſpoil you.* and verſ. 20. *Why as living in the world are you ſubject to Ordinances, touch not, taſt not, handle not?* And to Titus i. 10 *There are many unruly and vain talkers, and deceivers, eſpecially they of the Circumciſion, whoſe mouthes muſt be ſtopped.* And wherein,

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he expresseth, vers. 15. *Unto the clean all things are clean:* Shewing that they were not to be tolerated but opposed in that which they taught, of differences of times, and meats, according to the Law of Moses. According to his practice in Titus, whereof Gal. ii. 34. *But neither Titus who was with me, being a Greek, was compelled to be circumcised; and that because of false brethren, slily foisting in, that came in privily to spie out our freedome which we have in Christ Jesus, that they might bring us into bondage.* This difference in the Apostles practice and doctrine must needs proceed from the difference of persons they had to do with. The one, like men that were new come out of the dark, could not look right upon the light of that freedome which the Gospel estateth, and not satisfied of the right of Christians, for their particular practice, made a conscience of dayes and meats according to the Law. The other, renouncing their freedome, and in love with their own servitude, took upon them to dogmatize and maintain the necessity of such observations, upon those desperate consequences which the Apostle expresseth. Those are the weak, and these the strong, according to the Apostle; because, though for reason, weakest, (for a false opinion is a further weaknesse then a doubt of the truth) yet for will, most resolute to stand in it. Those in

action doubtfull, theſe in opinion erroneous. Theſe are the men whom the Apoſtle chargeth by the Law of Love not to ſcandalize; ſhewing that in two things it might be done: Firſt, Rom. xiv. 15. *If thy Brother be grieved with thy meat, then walkeſt thou not charitably: deſtroy not him with thy meat for whom Chriſt died.* Which Origen conceiveth to point at ſuch as took diſtaſt at the Profeſſion of Chriſt, ſo as to forſake it, upon occaſion of ſuch ſlight offenſes: And the vehemence of thoſe terms which the Apoſtle uſeth ſeemeth to import no leſſe. But by the words of the Apoſtle, verſ. 15. *If thy Brother be* GRIEVED *with thy meat.* and verſ. 10. *Why* JUDGEST *thou thy Brother? why ſetteſt thou thy Brother at nought?* it appeareth, that all diſcouragement of theſe weak ones, is, in the ſenſe of the Apoſtle, a degree of this offenſe. But there is another expreſſed, *verſ.* 22, 23. That whereas it behoveth all men to be reſolved of what they do, that it is acceptable to God, *verſ.* 5. by the indiſcreet example of one that underſtood his own freedome, he that did not, might be moved to uſe it with a doubtfull conſcience, which the Apoſtle declareth to be ſinne. By the way, that offenſe whereof the Apoſtle writeth, 1. *Cor.* viii. 9. x. 27. is of another nature, not pertinent to this purpoſe; for here the offenſe is an example that moveth a man to do that

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which is lawfull, with a doubtfull conscience: there, it is an example which moveth a man to do that which is unlawfull, with an erroneous conscience, that is to say, when the example of him that hath knowledge, eating that which was sacrificed unto Idoles, without difference, moveth the simple to participate in the worship of Idoles by feasting on their Sacrifices. Thus it is supposed that offense is given to the weak by the orders of this Church, when those that are not satisfied in the things ordered, either take distast thereupon at the Church, and the Communion of it, or are moved by example to do that which is ordered, with a doubtfull conscience. Where it must be excepted, that no man can use this argument of scandall to the weak, but he must acknowledge the things ordered to be lawfull. For the weak, whom the Apostle forbiddeth to offend, is he that is not perswaded of the lawfulnesse of that which is lawfull indeed. Besides, he that pretendeth the scandall of the weak, by example moving to proceed upon a doubtfull conscience, is not subject to that kind of offense. For, in that he complaineth, he sheweth he is aware enough of the danger: And it is without the compasse of common sense to imagine, that a man should stumble in following the example against which he professeth. In fine, the opposition made to publick

Order,

Order, and that which it injoyneth, is evidence enough, that they are not the weak but the ſtrong, not the doubtfull but the erroneous, (weak in reaſon, but ſtrong in will, or, as it was once well ſaid, headſtrong in refuſing without reaſon what Order preſcribeth) not thoſe whom the Apoſtle chargeth to forbear, but thoſe whom he forbeareth not a moment, *Gal.* ii. 5. whom he chargeth the Coloſſians and Titus not to forbear, that we have to deal with. The matters were light wherein their offenſe ſtuck, but the conſequence which oppoſition drew, involved the ſubſtance of the Goſpel. So are the things ſlight which we ſtick at, but publick Order, which dependeth upon the right of preſcribing, and the edification of the Church, intended in the particulars, deſerve not to be abandoned for an unjuſt offenſe. True it is, that a private perſon, that will be charitable, muſt forbear the uſe of his freedome, which no Rule confineth, when he ſeeth it will be offenſe to the weak; if he forbear it not, he giveth juſt offenſe according to the Apoſtle. And it is to be thought, that under the countenance and wing of the erroneous and ſtrong, there walk divers of thoſe doubtfull and weak, to whom reſpect is to be had, according to the Apoſtle. But if the queſtion thereupon be made, Whether it be expedient for the Church to Order ſuch things

things as ſhall ſeem to advantage the Form, the Order, the Rites of Divine Service, Whether it be expedient for thoſe whom it concerneth to obſerve and exact the ſame, in caſe there may be doubtfull Conſciences that may take offenſe? The anſwer will be Yes, even according to the Apoſtle: becauſe otherwiſe the publick Order, which he recommendeth, can by no means be preſerved in the Church, ſince it is not poſſible ſo to order things of this nature, as to leave no poſſible doubt in any Conſcience. Might not thoſe of the Gentiles, whom the Apoſtles enjoyned to forbear things dying in their bloud, and offered to Idoles, have taken offenſe, becauſe they were confined in the juſt uſe of their freedome? Or the Corinthians, that S. Paul ſuffered not their women to ſit with bare faces at publick Service? as the Virgins of Tertullians time profeſſed themſelves ſcandalized at thoſe of their rank that practiſed it. Suppoſe the Church cannot ſay as the Apoſtles, *It ſeemed good to the Holy Ghoſt, and to us*: S. Paul in the other caſe proceedeth upon no other reaſons then ſuch as the Church muſt now uſe in like caſes. And I ſuppoſe, the Preſident inſpired by the Holy Ghoſt, authorizeth the Church to proceed in like matters, though not pretending immediate inſpirations. Laſt of all, Who can doubt, but among the erroneous of them

them that did Judaize under the Apoſtles, there were alſo of the doubtfull and weak led away with their pretenſes? And yet we ſee the Apoſtle *forbeareth them not a moment*, in reſpect to the weak. All this containing no more inconvenience then this, That whereas all men are bound to indeavour themſelves to ſatisfie and overcome ſuch doubts of their Conſcience, the Apoſtles oppoſition redoubleth a new obligation to do it, leſt they offend this Miniſtery, if they do it not. So doth the Conſtitution of the Church adde a new obligation of reſolving doubtfull Conſciences, for fear of offending the publick Order which it ſettleth. And in all this I ſuppoſe there is no juſt offenſe. For, as there is alwayes means in the Church, with ſatisfaction to overcome doubts of Conſciences; ſo is there no means to procure that there ſhall be no doubts of Conſcience in the Church, ſo long as there are unperfect Chriſtians in it. But he whom it concerneth to obſerve or exact publick Order, muſt not give juſt offenſe to publick Order and all that go by it, by neglecting it, for fear of giving unjuſt offenſe to private perſons by obſerving or exacting it.

CHAP.

CHAP. X.

What is to be considered touching our Service. The Service of Hearers and Believers. Confession of sinnes whether of old the beginning of Service. The ancient Order of Psalmes and Lessons. The Masse containeth an abridgement of it. Severall manners of singing Psalmes. Purpose of Lessons. The Place of the Sermon. Dismission of Hearers. Originall of Litanies. Prayer indicted by the Deacon. The Thanksgiving from whence the Sacrament is called the Eucharist. Prayer which it was alwayes celebrated with. Prayer for all the Church at celebrating the Eucharist. The residue of that Service. The charge of the Masse on our Service. Extent of the power of the Keyes, and wherein in consisteth. Of Confession of sinnes and Absolution at the beginning. Our Order of Psalmes and Lessons. Of the Creed and Collects. The Sermon part of our Service. Of the Communion-Service and appertenances of it.

BEing now to compare the Form of Service which we use with that of the Primitive Church, and to derive both from the practice pointed out to us in those particulars which are remembred in the Scriptures, I am to professe at the beginning, that my purpose

poſe is not to be extended to the particulars of words or conceptions wherein it is couched: It will be enough to reduce the main ſubſtance and order of it to that which we find practiſed under the Apoſtles. My buſineſſe therefore is, to deſcribe the moſt ancient and generall Form of that Solemn Service which was uſed when the Euchariſt was celebrated, not out of the Liturgies extant alone, but out of the Teſtimonies of the Eldeſt Eccleſiaſticall writers concurring. For it ſhall appear that from hence is derived, and herein is contained, firſt, the Order of daily Morning and Evening Service, then the Litanies, appointed beſides for Lords-dayes, Wedneſdayes and Fridayes; and laſt, the Celebration of the Euchariſt, which is all, or almoſt all that which this Diſcourſe intendeth to compriſe. In the firſt place it is to be known, that from the firſt times of the Church there were alwayes two parts of Publick Service: At the one all perſons might be preſent, though not Chriſtians; till the Sermon was done, the Church-doores were open and free: But when they went to celebrate the Euchariſt, then all Hearers or Catechumeni, (that is, thoſe that were willing to be inſtructed in the Faith, but were not as yet admitted to Baptiſme) all that were under Penance, all poſſeſſed with unclean ſpirits were diſmiſſed and ſhut out, none

none ſuffered to be preſent but thoſe that were admitted to Communicate. Of theſe two parts we have ſufficient remembrance in Juſtine Martyr, the moſt ancient of Church-writers that remain unqueſtionable. His words are theſe, *Apol.* ii. Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ ζῆν ὕτως δύνασθαι ἐπαγγέλλονται, εὔχεσθαί τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τὴν τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συννηστευόντων αὐτοῖς. *As many as are perſwaded and believe thoſe things to be true which are taught and ſaid of us, and undertake to be able ſo to live, are taught to pray and deſire of God with Faſting, forgiveneſſe of foregoing ſinnes, we alſo praying and faſting with them.* For, what prayers were theſe whereof he ſpeaketh, but thoſe which we ſhall ſhew afterwards were wont to be made, as a part of their Service, on behalf of the Hearers (as alſo of Penitents, and perſons beſet with evil ſpirits) by themſelves and the Congregation both, immediately afore their departure? Afterwards, Ἡμεῖς δ', μετὰ τὸ ὕτως λοῦσαι τὸν πεπεισμένον καὶ συγκατατεθειμένον, ὅπου τοὺς λεγομένους ἀδελφοὺς ἄγομεν, ἔνθα συνηγμένοι εἰσὶ, κοινὰς εὐχὰς ποιησάμενοι, ὑπέρ τε ἑαυτῶν καὶ τοῦ φωτισθέντος, καὶ ἀλλων πανταχοῦ πάντων ἐυτόνως. *But we, having thus waſhed him that is perſwaded and agreed, bring him to thoſe that are called Brethren, where they are aſſembled to make Common-Prayers, both for themſelves, and for him that is baptiſed, and all*

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men elſe every where, earneſtly. It ſhall appear in due time, that the Prayers of the Church for all ſtates of perſons in the Church, followed after the Hearers were diſmiſſed, before celebrating the Euchariſt. Therefore at them, onely the Brethren are preſent, whereas the Hearers were at thoſe which were made for the forgiveneſſe of their ſinnes. That unbelievers were admitted to be preſent at Preaching or Expounding the Scriptures, in the time of the Apoſtles, it appeareth by S. Paul, 1. Cor. xiv. 24. *But if all Propheſie and there come in one that believeth not:* That they were excluded at that time as afterwards, when the Euchariſt came to be celebrated, I have not the like evidence, but in reaſon I muſt needs preſume it. Hereupon riſeth the difference between theſe which once were called the Firſt and Second Service: The ground whereof being taken away in this ſtate of the Church, in which all are baptized Infants, and publick Penance for the greateſt part is unknown, nevertheleſſe that Service muſt needs remain the chief part of Gods publick Service which the Euchariſt is celebrated with; howſoever it come to paſſe, that the Euchariſt is not celebrated at the greateſt part of ſolemn Aſſemblies. This is remembred here upon occaſion of that Confeſſion of ſinnes which our Service beginneth with, as alſo the Service of almoſt all

all reformed Churches, in which it may be counted a generall order to begin with Confession of sinnes. Which order Du Plessis laboureth to derive from the ancient practice of the Synagogue first, and consequently of the Church Primitive, alledging to that purpose those forms of Confession over the sacrifices, which P. Fagius hath produced from the Hebrew Doctours, upon Lev. xvi. 21. where the Law saith, *And Aaron shall lay both his hands upon the head of the live Goat, and confesse over him all the iniquities of the children of Israel, and all their transgressions in their sinnes:* together with the words of Liranus upon that place, *Sicut facimus in Confessione facta in principio Missæ:* As we do, saith he, in the Confession which is made at the beginning of the Masse: As also the Authour de *de Cardinal. Christi Operibus*, among S. Cyprians works. *Hierarcha pius, quem Spiritus S. compungit, excitat, inhabitat, & sanctificat, —confidenter orat pro sua & populi ignorantia, recolens pudibundi & contriti animi confessione, quòd aliquando, prævalente adversùm se peccato, fuerit derelictus. The pious Bishop, whom the H. Ghost pricketh, stirreth, inhabiteth, and sanctifieth, prayeth confidently, for his own and the peoples ignorance, recalling in the Confession of a mind ashamed and contrite, that sometime he hath been forsaken, sinne prevailing against him.* It is manifest indeed,

that this Confeſſion of ſinnes is uſed in the Breviarie, *in Feriali officio ad Primam*, as well as at the beginning of the Maſſe, in theſe words, *Confiteor Deo omnipotenti*--- The people anſwering, *Miſereatur tui omnipotens Deus, & dimiſſis peccatis tuis, perducat te ad vitam æternam.* Which done, the people alſo make the like Confeſſion for their parts, the Miniſter anſwering the ſame. And this is the Confeſſion of ſinnes which is meant in the words of Liranus, and the Authour *de Cardinalibus Chriſti operibus*, though it is not probable that it paſſed in thoſe ſcandalous terms that follow, in his time. And this, in the Rubricks of the Maronites Miſſall, as it is printed at Rome, is called, Abſolving the Prieſt, by the people. But ſince ſacrifices are no part of the morall Service of God, and it hath been declared how Confeſſion of ſinnes was uſed in the Temple at that morall Service, it ſeemeth impertinent here to conſider that which was done at offering Sacrifices. As for the Service of the Primitive Church, at which unbelievers, and ſuch as onely pretended to Baptiſme, with thoſe that were under Penance, and the like, were preſent, This will be a conſtraining reaſon to prove, that no Confeſſion of ſinnes, no prayer for Forgiveneſſe was made in common for them and all believers, at the beginning of Service, becauſe of the great diſtance of their

eſtates

estates and conditions in the Church, and because this was the subject of those Prayers, which Hearers & Penitents were dismissed with at the end of the first Service, the Congregation joyning with them, and the Bishop or Priest blessing them to that purpose, as must be said afterwards. Therefore in Justin Martyr and Tertullian, where they describe what was done at those solemn Assemblies, in the Constitutions of the Apostles L. viii. which seems to be the most ancient Form extant, and in most of the Greekish Liturgies, there is no Confession of sinnes at the beginning. And therefore it may justly seem to have been put there, after that the difference of first and second Service came to be observed rather for fashions sake, and remembrance of the ancient custome, then for the originall reason, when the world was become Christian, and the difference between hearers and the rest abolished. In the beginning of the copie which they give us of the Ancient Spanish Course, called the *mosarabe* or *mustarabe*, there is this Rubrick; *Factâ priùs Confessione, utì fit in Missis Latinis, juxtâ usum Toletanum antiquum, dicitur Introitus eo qui sequitur modo. Confession first being made, as in Latine Masses, according to the ancient use of Toledo, the Introit is said in manner following.* As if this Confession were proper to the Latine Service, in opposition to the

Greekiſh. Which notwithſtanding in that which is intitled to S. James, he that celebrateth, maketh Confeſſion of his ſinnes, praying for pardon, to the purpoſe that his Service in celebrating the Euchariſt may be accepted: which originally when no mention was made of the Euchariſt at the beginning, being kept private from the unbelievers, could not have been. That which is now at the beginning of the Maſſe, by the ſtuff is diſcovered to be of later date, being as ſcandalous a paſſage, as any in all the Maſſe beſides, when he ſayes, *Confiteor Deo Omnipotenti, B. Mariæ ſemper Virgini, B. Michaeli Archangelo, B. Joanni Baptiſtæ, SS. Apoſtolis Petro & Paulo, B. N. Omnibus SS. & vobis Fratres, quia peccavi nimis, cogitatione, verbo, & opere.* This is not to ſay that Confeſſion of ſinnes is not fit for the beginning of Service, I mean nothing leſſe, as ſhall be ſaid afterwards: But that it is not derived from the generall and originall Form of publick Service in the Church, for reaſons proper to that time. The example of S. Baſils Monks, and their morning Service, deſcribed by him *Ep. lxiii.* ſeemeth more pertinent to be made the preſident of ours. His words are theſe, Ἐκ νυκτὸς γὰρ ὀρθίζει παρ' ἡμῖν ὁ λαὸς ἐπὶ τὸν ὄικον τῆς προσευχῆς, καὶ ἐν πόνῳ, καὶ ἐν θλίψει, καὶ ἐν σωοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἀναστάντες τῶν προσευχῶν εἰς τὸν ψαλμῳδίαν κεθίστανται. *For the people with us, riſeth*

riseth betimes after night to the house of prayer, and making confession to God with pains, and tribulation, and distresse of tears, at length rising from prayer fall to singing Psalmes. For here he speaketh of Confession at Morning Service. As also that Confession of sinnes which we spake of in the Breviary, howsoever scandalous for the stuff, seemeth to have been used to the same purpose with ours, and that of other Reformed Churches, for a preparation and entrance to Morning Service. Now because it hath been shewed afore, that this solemn Service of God consisted of Psalmes of Gods praises, of reading the Scripture and expounding it, of Common Prayers, and the celebration of the Euchrist, that which remaineth here to be declared is this, in what Form and Order these materials were practised, according to the eldest and most generall custome of the Church which we shall be able to discern. The Order of reading the Scriptures is this, according to the Constitutions of the Apostles ii. 57. having reckoned the Scriptures of the Old Testament, to be read in Churches, Ἀνὰ δύο δὲ γενομένων ἀναγνωσμάτων, ἕτερός τις τὸν Δαβὶδ ὑποψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω: μετὰ τοῦτο αἱ ὡραῖαι αἱ ἡμέτεραι ἀναγινωσκέσθωσαν. καὶ ὁπόταν ὁ Παῦλος τοῦ συνεργοῦ ἡμῶν, ὃς ἐπέστειλε ταῖς ἐκκλησίαις, καθ' ὑφήγησιν τοῦ ἁγίου Πνεύματος, καὶ μετὰ ταῦτα διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια. *And two Les-*

ſons being read (out of the Old Teſtament) *let ſome other ſing the Pſalmes of David: and let the people anſwer the Acroſtiches: after that let our Acts be read: and the Epiſtles of Paul our workfellow, which he ſent to the Churches, by ſuggeſtion of the H. Ghoſt: and after all this let a Deacon or a Presbyter reade the Goſpels.* The 17. Canon of Laodicea is, Περὶ τοῦ μὴ δεῖν ἐπισυνάπτειν ἐν ταῖς συνάξεσι τὰς ψαλμὰς, ἀλλὰ διὰ μέσου καθ' ἕκαστον ψαλμὸν γίνεσθαι ἀναγνώσεις. *That the Pſalmes ſhould not be continued in Aſſemblies, but a Leſſon to be interpoſed in the midſt, after every Pſalme.* This is ordered, ſaith Balſamon, to take off the wearineſſe of the people at theſe offices, by this mixture. He that calls himſelf Dionyſius the Areopagite, *Eccl. Hierar. C. V.* Ἀναλύσας δὲ πάλιν ἐπὶ τὸ θεῖον θυσιαστήριον, ἀπάρχεται τῆς ἱερᾶς τῶν ψαλμῶν μελῳδίας, συναδόντος αὐτῷ τοῦ ψαλμικοῦ ἱερολογίαν πάσης τῆς ἐκκλησιαστικῆς διακοσμήσεως· ἑξῆς δ', διὰ τῶν λειτουργῶν, ἢ τῶν ἀμοιχάφων δέλτων ἀναγνώσεις ἀκολούθως γίνεται. *Being returned back to the Divine Altar, he beginneth the holy melodie of the Pſalmes, all ranks of the Church ſinging with him thoſe holy Pſalmes: after, follows in conſequence, the reading of the holy Scriptures by the Miniſters.* In this Form, which he deſcribes, there is no interlacing of Pſalmes and Leſſons, but the Pſalmes firſt, and afterwards the reading of the Scriptures. Of the Churches of Africk and their cuſtome, we may preſume from S. Auguſtine. His Sermons make divers times

times mention of a Lesson first out of the Prophets, then out of the Epistles and Gospels, with a Psalme or Psalmes between them: And in his Sermon he expounds them all sometimes. In the Masse it self, there remains something of this custome, as brief and short as they have made it. To compare it with the Form described afore in part out of the *Constitutions*, and for the rest to be described, it is strange to see to what a small modell they have reduced it. Whether it were, because it was framed for those times and places, where Morning Service was used besides, for which reason they thought good to abbridge it, retaining nevertheless the substantiall parts of publick Service: Or whether out of a desire of multiplying private Masses, it was so made on purpose for speed: Or whether so it were alwayes in the Latine Church, and we are to believe those copies which they give us of the Ambrosian Service, and that of the Mosarabe or Spanish to be of any great time, (indeed the Order of Lessons said to be composed by S. Hierome, & of Antiphones by S. Gregory, and other Forms of the Latine Church, are all very short) This notwithstanding, in the Introit we see the trace of that singing of Psalmes in the beginning, of which Dionysius: And the Graduall, as they call it, which is the shred of a Psalme

between the Epiſtle and the Goſpel, is in the ſame place with that Pſalme between thoſe Leſſons whereof S. Auguſtine ſpeakes. In the pattern of the Ambroſian Service for Chriſtmaſſe day, which we have out of the Miſſall of the Church of Millain, there is firſt a Leſſon out of the Prophets, a ſecond out of the Epiſtles, and the laſt out of the Goſpels, with verſicles of Pſalmes, or Hymns, or Antiphones between each. Here, as concerning the Pſalmes in the Church, let me have leave to reſume that which was proved afore out of S. Paul, that the cuſtome was from the times of the Apoſtles, ſo to ſing them that the whole Congregation might bear a part in the praiſes of God, which the book of Pſalmes from time to time inviteth them to do. Accordingly in the pretended Dionyſius, the Biſhop begins the Pſalmes, but all the ranks proceed to joyn in the ſame. But in the Conſtitutions of the Apoſtles, the people are to anſwer onely the Acroſtichs. What thoſe were I cannot better conjecture, then by the words of Philo, *de vita Contempl.* where he relates the faſhion of thoſe Hymnes which the Eſſenes by Alexandria in Egypt uſed at their Common Feaſts, which he ſaith were ſung firſt by the chief, afterwards by the reſt in their order, Πάντων καὶ πολλὴν ἡσυχίαν ἀκροωμένων πλὴν ὁπότε τὰ ἀκροτελεύτια καὶ ἐφύμνια ᾄδειν δέοι, τότε δὴ ἐξηχοῦσι πάντες τε καὶ πᾶσαι· *All hearing with much ſilence*

lence, but when the ends and burdens of the Hymnes are to be ſung, for them all the men and women ſing out. Some ſuch thing I ſuppoſe it was, which in the Conſtitutions there is called ἀνεφσίχια, or *end. verſes* of the Pſalmes, as the *Gloria Patri* among us, known to the people at thoſe times, when for ſome inconvenience found of *indecorum* in performing this Office, the whole Congregation joyned no more in the Pſalmes. For though in the Cuſtome of thoſe Churches, which Dionyſius deſcribeth, the people joyned in them, at thoſe times whereof he ſpeaketh, & though I doubt not but thoſe Conſtitutions, & the Canons of the Councel of Laodicea be more ancient then the pretended Dionyſius, yet by them it appeareth, that when the Conſtitutions direct the people to joyn in the cloſes, and when that Councel ordereth, *Can.* 15. that no more then the Canonicall ſingers (that is, inrolled in the liſt of the Church) that went up into the desk, & ſung out of the Parchmine, ſhould ſing in the Church, there was by that time, and in thoſe places of the Church, inconvenience found in the Congregations joyning in it, for which cauſe it was referred to the Church-ſingers. Another courſe there was much uſed in divers parts of the Church, of ſinging the Pſalmes by Antiphones: Of which it ſhall not be requiſite here to repeat what is delivered

vered of the firſt uſe of it, in the Eaſt under Ignatius, the coming of it into the Weſt under S. Ambroſe, the relation of S. Baſil, and the practice of his Monks, *Epiſt.* lxiii. the Order of Pope Celeſtine, for the Pſalmes to be ſung before the Euchariſt by way of Antiphones: It ſhall ſuffice to take notice here, that this was one of the wayes that were put in uſe, to the purpoſe that the Congregation might joyn in the praiſes of God with moſt comlineſſe, according to the cuſtome of the Apoſtles time. Of the Leſſons of the Scripture it muſt further be obſerved here, that the Ancient and Primitive Order of the Church ſeemeth to have intended them ſo large, that by hearing them read in the Church, they might become familiar even to the unlearned of the people, as Joſephus ſaid afore, that the Jews by hearing Moſes read in the Synagogues, became as perfect in their Laws, as a man is in telling his own name, whereas among other Nations, the ſimple never attain to know their own Laws. For you ſee how many Leſſons are directed to be read in the Conſtitutions of the Apoſtles, two out of the Old Teſtament, out of the Acts, out of the Epiſtles, out of the Goſpels. Laſt of all, accordingly he reckoneth in particular the Books of the Old Teſtament to be read in the Church; as doth alſo the ſaid Councel of Laodicea in

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the last Canon, upon this occasion repeat the list of holy Scriptures to be read in the Church: and Dionysius expounding the order of the Church described by him afore, reckoneth the subject of all the particular Books in the Scriptures, which he saith are read after the Psalmes, to inlarge with more ample declarations & examples those things which in the Psalmes are but darkly and in brief pointed at. All which, I suppose, intimates a great deal more then those short Lessons picked out of some parts of the Scriptures, as well for the Romane Missall, as other Liturgies extant. In that which is intitled to S. James, there is a remarkable Rubrick after the Angelicall Hymne, and the Prayer that follows it, which sayes thus, Ἔστω ἀναγινώσκεσθω δεξιοδικεώτατα τὰ ἱερὰ λόγια τ παλαιᾶς διαθήκης, καὶ τ προφητῶν, καὶ ἀποδείκνυται ἡ τοῦ υἱοῦ τοῦ θεοῦ ἐναυθρώπησις. *After is read very largely the holy Oracles of the Old Testament, and the Prophets, and the Incarnation of the Sonne of God is declared,*---that is, the Gospels are read. For hereby he gives us suspicion enough to presume, that the reading of the Scriptures was wont to be larger at the first then afterwards it became, when in the declining & degenerating times of the Church, the increase of sensible Ceremonies and Observances began to crowd out the substantiall parts of the reasonable Service of God. For so there is cause

cauſe to conceive by that of the Sermon, whereof it follows immediately there, Μετὰ δὲ τὸ ἀναγνῶναι καὶ διδάξαι, λέγει ὁ διάκονος· that is, *After the Leſſons are read, and the Sermon is done.* For in Juſtine Martyrs deſcription of the Service in his time, after the reading of the Scriptures, follows immediately the Sermon to expound them, and to exhort the people to follow the doctrine. Tertullian ſpeaketh not of the order or place which the Sermon had in the Service, but remembreth it as a principall part of it. In the Conſtitutions of the Apoſtles the place was produced afore, wherein mention is made, after the reading of the Scriptures, of the Presbyters ſpeaking to the people one after another, and the Biſhop after them, according to the Cuſtome derived from the Apoſtles time. The 18. Canon of Laodicea is, Περὶ τοῦ δεῖν ἰδίᾳ πρῶτον μετὰ τὰς ὁμιλίας τῶν ἐπισκόπων, καὶ τῶν κατηχουμένων εὐχὴν ἐπιτελεῖσθαι. *That after the Sermons of the Biſhops, firſt the Prayer for the Hearers muſt be made apart.* In fine, It is manifeſt by the Order of all Liturgies extant, in which is deſcribed the Order of the ſolemn Service of the Church, that is, when the Euchariſt was celebrated; firſt, that of all Leſſons of the Scriptures, thoſe out of the Goſpels were read in the laſt place, as it is expreſſed in S. Auguſtine alledged, before in the Conſtitutions of the Apoſtles, and in divers

divers others, that might be produced were it queſtionable: Then, that after the reading of the Goſpel, followed the Sermon for the expoſition of it, or ſome other of the Leſſons. And yet in Dionyſius there is no mention at all of the Sermon, either in the deſcription he makes of the Service, or in the Expoſition wherein he renders a reaſon of it, but immediately after the reading of the Goſpel, the laſt in order of the New Teſtament, the Hearers and Penitent and the like are diſmiſſed, and then follows the Creed. Which to me is an argument of the Authours time, and that when he writ, the Sermon in ſome places began to be diſuſed, and alſo, becauſe he mentions the Creed in the order of Publick Service, of which in Juſtine, Tertullian, the Conſtitutions of the Apoſtles, the Canons of Laodicea, wherein almoſt all the particulars of Publick Service are ordered, in fine, whereof in the moſt Ancient deſcriptions of the Service there is no remembrance. It appeared afore by the words of S. Ambroſe, and ſo it doth by Dionyſius, that it was pronounced from the beginning of the uſe of it, by the whole Congregation: for the firſt expounded the words of the Apoſtle, *Every woman praying or propheſying*, of ſaying or ſinging the Creed; and the ſecond ſaith thus, Περομολογηθείσης ὑπὸ παντὸς τοῦ τῆς Ἐκκλησίας πληρώματος τῆς καθολικῆς ὑμνολογίας. *The Catholick Hymne*

Hymne being acknowledged before, by all the Congregation of the Church. This is then the Order of that former part of Publick Service which from the beginning the Hearers and Penitents were to be preſent at, to learn the doctrine of the Church, and to profit in it, ſo as to be thought fit for Baptiſme and for the Communion of the Euchariſt. For the Latine Maſſe (aſwell as all other Liturgies extant) though reduced to ſo ſmall a model as was obſerved, by the ſhortneſſe of the Pſalmes and Leſſons, and leaving out the Sermon, alwayes principall ingredients of it, repreſenteth nevertheleſſe the Order and Courſe of that ſolemn Service which the Euchariſt was celebrated with. This difference of the firſt and ſecond Service in the Liturgies extant, is rather retained for faſhions ſake, and in remembrance of the Ancient Order, then according to the Originall purpoſe of it: for it ſhall appear that ſome part of the Prayers which at the firſt were for believers alone, and ſuch as communicated, not to come till the Hearers and Penitents were gone forth, in all the Greek and Eaſtern Liturgies are now put into the firſt part of the Service. But the end of the firſt Service, and the beginning of that which onely believers were preſent at, is manifeſt enough in it (as it is in down-right terms expreſſed in all the Greek and Eaſtern Liturgies

when

when the Hearers were to go forth) not in the place where Durandus would have it, iiii. 1. after the Offering; but as it is in the Conſtitutions of the Apoſtles, in the 18 Canon of Laodicea, in Dionyſius, in others, after the Prayers for the Hearers & Penitents, which followed as ſoon as the Sermon was done, immediately before the Creed. Howſoever, from hence it appeareth, that the Leſſons of the Epiſtles and Goſpels are originally belonging to the former part of this Service. The 18 Canon of Laodicea, of theſe Prayers for the Hearers and Penitents ſpeaketh thus, Περὶ τοῦ λαὸν ἰδίᾳ προσεύχεσθαι μετὰ τὰς ὁμιλίας τῶν ἐπισκόπων, καὶ τῶν κατηχουμένων εὐχὴν ὁσάκις δεῖ, καὶ μετὰ τὸ ἐξελθεῖν τοὺς κατηχουμένους, τῶν ἐν μετανοίᾳ τὴν εὐχὴν γίνεσθαι, καὶ τούτων προσελθόντων ὑπὸ χεῖρα, καὶ ὑποχωρησάντων, ὅτως τὰς εὐχὰς τῶν πιστῶν γίνεσθαι· *That firſt after the Sermons of the Biſhops, the Prayer be made for the Hearers, and after the Hearers are departed, the Prayer for the Penitents be made, and when they are come under hand and departed, that then the Prayers of the Believers be made.* The ſubject and faſhion of theſe prayers both, are very plainly deſcribed in the Conſtitutions of the Apoſtles, to have been this, Ἀναστάντων ἁπάντων ὁ διάκονος, ἐφ' ὑψηλῷ τινος ἀναβὰς κηρυσσέτω, μήτις τῶν ἀπίστων, μήτις τῶν ἀκατηχουμένων, καὶ ἡσυχίας γενομένης λεγέτω· Εὔξασθε οἱ κατηχούμενοι, καὶ πάλιν οἱ πιστοὶ ὑπὲρ ἀλλήλων ὑπὲρ αὐτῶν προσευχέσθωσαν, λέγοντες, Κύριε ἐλέησον, διακονείτω δὲ ὑπὲρ αὐτῶν, λέγων, ὑπὲρ τῶν κατηχουμένων

μῶν πάντες τὸν θεὸν παρακαλέσωμεν, ἵνα —— viii. 5, 6. *All riſing up, let the Deacon get up on ſome high place, and pronounce,* NONE OF THE HEARERS, NONE OF THE UNBELIEVERS, *and ſilence being made, let him ſay,* PRAY YE HEARERS. *And let all the believers pray for them in their mind, ſaying,* LORD HAVE MERCY: *and let him miniſter for them, ſaying, Let us all beſeech the Lord for the Hearers, that* —— ἐπ' ἐκάστῳ ὧν τούτων ὧν ὁ διάκονος προσφωνεῖ, ὡς προείπομεν, λεγέτω ὁ λαὸς, κύριε ἐλέησον: *And at every of theſe particulars which the Deacon ſpeaks to them of, let the people ſay,* LORD HAVE MERCY. The particulars whereof he ſpeaks are there at large, that God would heare them, that he would enlighten them, and make them wiſe, that he would teach them the knowledge of God, and the reſt: Of theſe the Deacon ſpeaks to the people, when he bids them pray that God would do ſo and ſo for them, which kind of Prayers, miniſtred by the Deacon, as he ſaid afore, are called therefore προσφωνήσεις or *Allocations*: And the people anſwers at every point, (as at Litanies, the people ſtill have their Anſwer, called ſometime the Suffrage) *Lord have mercy.* And this is the reaſon that was uſed to prove, that the form of theſe prayers was preſcript, becauſe it was miniſtred by Deacons. Afterwards it follows, Κλινόντων δὲ αὐτῶν τὰς κεφαλὰς, εὐλογείτω αὐτοὺς ὁ χειροτονηθεὶς ὄπισθο-

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πος, λέγων: *they bending down their heads, let the Biſhop ordained* (for the Service which is here deſcribed, is at the Ordination of a Biſhop) *bleſſe them, ſaying*, as it follows there. In the ſame manner was prayer made for the beſet with unclean ſpirits, and for the Penitents, but that in theſe the Canon of Laodicea expreſſeth that they were to come and kneel, the Biſhop holding his hands over their heads, and ſo pronouncing the like prayer of bleſſing over them; which is therefore there called προσελθεῖν ὑπὸ χεῖρα, *to come under hand*, and from whence, in this Condition they are called ὑποπίπτοντες, *thoſe that fall under*, to wit, the Biſhops hands. Theſe forms are here deſcribed, both to declare the ancient practice, and alſo for a help toward the underſtanding of that which follows. After the departure of the Hearers and Penitents, there followed principally two ſorts of Prayers, as may be gathered from the words of Juſtine in his ſecond Apologie, where that moſt Ancient Martyr that flouriſhed ſome thirty or fourty years after S. Johns death, that is, after the Age of the Apoſtles, relates the courſe of publick Service at the Aſſemblies of Chriſtians. After the Sermon, he thus deſcribes what followed, Ἔπειτα ἀνιστάμεθα πάντες, καὶ εὐχὰς πέμπομεν, καὶ ὡς προέφημεν, παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται, καὶ οἶνος, καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ ἀναπέμπει· *After, we all*

riſe, and ſend forth prayers, and, as we ſaid afore, when we have done praying, bread and wine and water are offered: And the Ruler likewiſe ſendeth forth prayers and thanksgivings with all his might. Here you have the Prayers of the whole Congregation in the firſt place, which therefore are called in the words related in the beginning of this Chapter, κοιναὶ εὐχαί, *Common Prayers*, or Prayers of the whole Congregation, to diſtinguiſh them from thoſe Prayers & Thanksgivings, which he ſaith were made afterwards, for conſecrating of the Euchariſt, by the Biſhop or Presbyter alone, though in behalf of the people. Where, by the way, you may ſee further that Juſtine means by thoſe words, ὅση δύναμις αὐτῷ, to expreſſe nothing but that earneſt devotion which thoſe Prayers were offered with, by that which he addeth ὁμοίως, or *likewiſe:* For having ſaid in the words alledged afore that the Congregation made the former ſort, which he calleth their Common Prayers, ἐυτόνως, or *vehemently*, he addeth, that the Biſhop made the Thanksgiving which the Euchariſt was conſecrated with, ὁμοίως ὅση δύναμις αὐτῷ, *in like ſort with all his might:* with the like earneſt devotion which the other were made with. The moſt Ancient deſcription that we have next to this, of the Form of this ſolemn Service, ſeems to be that which is found in the Con-

ſtitutions of the Apoſtles. For by many things we may find, that that book meant to expreſſe the Cuſtomes of the Church, in the times afore Conſtantine. You may have obſerved before, how it forbiddeth the faithfull to plead before the Powers of this world, that is, before heathen Magiſtrates. And that courſe of dividing Portions at their Feaſts of love, which is there preſcribed, was afore obſerved to be aboliſhed by the Councel of Laodicea, which was before Conſtantine. And in the Form of Prayer for all ſtates of the Church after the Conſecration (whereof afterwards) ſet down there viii. 12. it is to be obſerved, that Prayer is made for the Emperour and Powers of the world, ἵνα εἰρηνεύωσι πρὸς ἡμᾶς, *that they may keep peace with us*, that is, not perſecute the Church. In this Work then, l. viii. c. 10. 11. is deſcribed at large, firſt, the Prayer for the whole ſtate of the Church, and the particular members and conditions of it, and after that, c. 12. the Prayer of Thanksgiving which the Euchariſt was conſecrated with: And to ſhew evident diſtinction of theſe two parts of the Service, the kiſſe of Peace comes between both, which being a received Cuſtome from the time of the Apoſtles, gives cauſe to preſume, that the Prayers, between which it is interpoſed, are no leſſe derived from the Primitive practice of the Apoſtles

time. Though true it is, that according to the Cuſtome of the Weſtern Churches, it followed after the Conſecration of the Euchariſt, before the receiving of it. There follows beſides in the ſame place, a new admonition of the Deacon to all that had not right to Communicate, to depart before the celebration of the Euchariſt, among the reſt ὁ τῷ πρώτῳ εὐχὴν εὐχόμενοι προέλθετε, *you that pray the firſt prayer, depart.* Which I take to be this, that ſuch of the Believers as were preſent indeed at the Prayers of the Congregation for all ſtates of the Church, but did not intend to Communicate, ſhould alſo depart: To ſhew the difference of thoſe two Prayers whereof we now ſpeak, the ſubject whereof deſerves to be further declared, out of the moſt Ancient of Eccleſiaſticall Writers. Juſtine Martyr, after the words alledged in the beginning of this Chapter, thus deſcribeth the Prayers of the faithfull, to which he ſaith the new baptized were brought, Ὅπως καταξιωθῶμεν, τὰ ἀληθῆ μαθόντες καὶ δι' ἔργων ἀγαθοὶ πολιτευταὶ, καὶ φύλακες τῶν ἐντεταλμένων εὑρεθῆναι, ὅπως τὴν αἰώνιον σωτηρίαν σωθῶμεν. *That we may be thought meet, having learned the truth, to be alſo found good livers in works, and keepers of things commanded, ſo as to be everlaſtingly ſaved.* He ſpecifieth the chief point of thoſe prayers, for otherwiſe, you ſhall find in the words afore quoted, that they prayed in them

them for themſelves, for the new baptiſed, and for all men elſe, everywhere. Tertullian *Apolog. C. xxxix.* where he deſcribes what was done at their Aſſemblies. *Coimus in cœtum & Congregationem, ut ad Deum quaſi manu factâ precationibus ambiamus orantes. Hæc vis Deo grata eſt. Oramus etiam pro imperatoribus, pro miniſtris eorum & poteſtatibus, pro ſtatu ſeculi, pro rerum quiete, pro mora finis. We meet and aſſemble in a Congregation, that making as it were a ſtrength againſt God, we may ſue to him in our Prayers. This violence is welcome to God. We pray alſo for Emperours and their Miniſters and Powers, for the ſtate of the world, for the peaceable condition of affairs, for the delay of the end.* The particulars of the Prayers they made for the Emperours are inlarged C.xxx. upon the occaſion of comparing the devotions of Chriſtians and Pagans. *Vitam illis prolixam, imperium ſecurum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, Orbem quietum, quæcunque hominis & Cæſaris vota ſunt. Wiſhing them long life, ſecure rule, the Court ſafe, the Armies valiant, the Senate faithfull, the people good, the world quiet, whatſoever a man and Ceſar may deſire:* Tertullian, as Caſſander obſerved before, intended not to declare to the Heathen the manner of celebrating the Euchariſt, as the cuſtome was to keep it private, leſt it might incurre the

ſcorn of thoſe that underſtood not what it meant: Thoſe which Juſtine calls the Common Prayers of the Congregation, which went next afore it, are here deſcribed by thoſe paſſages that deſerved moſt favour at the worlds hands. In the 18 Canon of Laodicea, after the departure of the Hearers and Penitents, Τὰς εὐχὰς τῶν πιστῶν γίνεσθαι δεῖς, μίαν μὲν τὴν πρώτην, διὰ σιωπῆς, τὴν δὲ δευτέραν καὶ τρίτην, διὰ προσφωνήσεως πληροῦσθαι· ἔπειτ' ἔτως τὸν ἀσπασμὸν δίδοσθαι—— καὶ ἔτω τὸν ἁγίαν προσφορὰν ἐπιτελεῖσθαι· *That the prayers of the faithfull be made, in number three, one, that is the firſt, in ſilence; the ſecond and third to be accompliſhed by Allocution: And ſo then the Peace to be given* (that is, the kiſſe of Peace) *and ſo the holy offering to be made.* What the purpoſe of that prayer might be, which here in the firſt place is preſcribed to be made by all the people in ſilence, I find not elſewhere: As for thoſe which follow, to be made διὰ προσφωνήσεως, or *by way of ſpeaking to the people*, the matter is plain out of that which was declared afore, concerning the Form of the prayers for the Hearers and Penitents, in which the Deacon ſpake to the people, from point to point directing them what to deſire of God on their behalf, the people anſwering to every point, *Lord have mercy*; which prayers were therefore called προσφωνήσεις, or *Allocutions*, in the Conſtitutions of the Apoſtles. In like ſort were theſe Prayers for

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all states of the Church, directed by the Deacon, speaking to the people, in the particulars expressed in the said Constitutions, viii. 10. *Let us pray for the Peace and firm state of the world, that it may please God*—— *For the holy Catholick and Apostolick Church, that it may please God*—— *For the Diocese, for all Bishops, that God would give*—— *For the Deacons and inferiour Ministers, for the married and continent, for those that give Almes and Oblations, that God would*—— *For the sick and imprisoned, for travellers by land and sea, and the rest*---- In fine, whosoever shall take notice of the particulars there related, shall perceive a very Ancient, if not the Original pattern and use of those Prayers, which have since been called Litanies or Supplications. I speak not now of the use of them in Processions, for diverting the wrath of God in publick calamities, and the like occasions, or of what was put in practice therein by Claudianus Mamertus, Gregory the Great, and others: I speak of the Originall and Universall use of them, in that solemn Service of the Church, which the Eucharist was celebrated with: For in all Liturgies extant, which, though they be not so ancient as the Titles of them pretend, nevertheless retain the traces of ancient Forms in all parts, it is easily to be perceived, both by the form of those prayers which are ministred by the

Deacon, the people anſwering, and alſo by the ſubject of them, concerning all eſtates of the Church, and the proſperous condition of it, that they are nothing elſe but thoſe Common Prayers whereof Juſtine Martyr of ſo ancient time ſpeaketh, according to the forms practiſed at ſeverall times, and in ſeverall places. True it is, that in thoſe ancient Liturgies they come not after the departure of the Hearers, as in Juſtine, and the Canon of Laodicea, and the Conſtitutions of the Apoſtles. But when the departure of the Hearers was retained in a manner for faſhions ſake, in remembrance of the ancient Cuſtome, the reaſon of it being ceaſed, when the world was become Chriſtian, it is reaſonable to think, that the Order of the Service depending upon it might change, the ſubſtance nevertheleſſe remaining, as deſcending Originally from the Apoſtles. And though it be not eaſie for me to give account, why the Canon of Laodicea preſcribeth two of theſe prayers to be made, dividing it into two, or repeating it twice, yet it is eaſie for any man to obſerve, eſpecially in the Liturgies intitled to S. Baſil and S. Chryſoſtome, that theſe Prayers are divers times repeated, whether in brief or at large; that faſhion ſo farre complying with the Preſcript of the Canon, as to ſhew us, that thoſe are the Prayers whereof it ſpeaketh. The ſubject of them

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is thus compriſed in another place of the Conſtitutions, ii. 51. Προσδεχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἁπάσης, καὶ παντὸς τοῦ κόσμου, καὶ τῆς ἐν αὐτῷ μερῶν, καὶ ἐκφορίων, ὑπὲρ τῶν ἱερέων καὶ τῶν ἀρχόντων, ὑπὲρ τοῦ ἀρχιερέως, καὶ τοῦ βασιλέως, καὶ τῆς καθόλου εἰρήνης, *Let the Deacon pray for the whole Church, and all the world, and the parts of it, for fruitfull ſeaſons, for the Prieſts and Rulers, for the Biſhop and King, and the generall Peace.* This is the reaſon that it is called in the Greekiſh Liturgies, τὰ εἰρηνικὰ, or *Prayers for Peace*, becauſe the beginning of it is in the Conſtitutions of the Apoſtles, ὑπὲρ τῆς εἰρήνης καὶ εὐσταθείας τοῦ σύμπαντος κόσμου, that is, *for the peaceable and quiet ſtate of the whole world.* It is alſo in ſome of them called σωτικὴ καθολικὴ, or *the generall Collect.* From whence it appeareth, that this is the Prayer whereof Tertullian ſpeaketh, the ſubject whereof he expreſſeth, *pro ſtatu ſeculi, pro rerum quiete: for the ſettled and quiet ſtate of the world.* That which hath been ſaid of the Manner and Order of this Prayer, is to be underſtood of the Liturgies of the Eaſtern Churches now extant. Not onely in thoſe Greekiſh ones under the names of S. James, S. Mark, S. Baſil, S. Chryſoſtome, but in the Ethiopick, in that of the Chriſtians of S. Thomas in India, in that of the Maronites printed at Rome, it taketh place according to the manner deſcribed. Of the Service of the Latine Church the like cannot

not be ſaid. The Litanies, whereof this Prayer is the ſource, are uſed upon ſeverall particular Occaſions in the Maſſe, as it is now, but have no place in the Ordinary Courſe of it, unleſſe we ſuppoſe the *Kyrie eleeſon* which the Rationaliſts call the Litanies, to be that which remains of them, the model of the Latine Service being ſo abbridged as was obſerved afore. And by S. Ambroſe, or whoſoever writ thoſe books *de Sacramentis*, it appeareth, that prayer was made to that effect before the conſecration of the Euchariſt, his words are iv. 4. *Oratio præmittitur pro populo, pro Regibus, pro cæteris: Prayer is premiſed*, ſaith he, (to the Conſecration of the Euchariſt) *for the people, for the Emperours, for the reſt.* But in thoſe words he ſpeaketh of prayers that were made at the Lords bord by him that celebrated the Euchariſt, of which afterwards, not of thoſe that were miniſtred by the Deacon ſpeaking to the people in the manner aforeſaid: which nevertheleſſe S. Auguſtine of the Latine Church remembreth, when he ſaith, Epiſt. 118. *Cùm communis oratio voce Diaconi indicitur, when Common prayer is indicted by the Deacons voyce:* for this is that which Juſtine Martyr called *Common Prayer* afore. Rhenanus in Tertull. de Corona, *Et arbitrantur quidem illi Miſſam incepiſſe, dicente Sacerdote, Dominus vobiſcum: & mox, Surſum corda.*

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Gratias agamus Domino Deo nostro: And they truly (that is, those that studied the Ancient Form of Service, out of the eldest and best Church-writers) *think that the Masse begins when the Priest sayes,* THE LORD BE WITH YOU, *and by and by,* LIFT UP YOUR HEARTS; *afterwards,* LET US GIVE THANKS TO OUR LORD GOD. If his meaning be that the Celebration of the Eucharist began alwayes with the Preface, *Sursum corda*, well and good. But if he mean this, that the second Service, or the Prayers at which Believers alone were present, began then, it is an oversight: The testimonies produced are beyond exception to show that according to the most ancient Custome of the Church, prayer was made for all states of men, and of the Church first, in the manner aforesaid. In fine, the great agreement of all the Liturgies specified, coming from those most Ancient Eastern Churches, with the eldest of Church-writers, together with other pregnant circumstances that concurre, make me bold to conclude, that the practice of these prayers is derived from the Apostles, and the Custome of their time, and are the same whereof S. Paul writes, Rom. viii. 26, 27. *Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit it self maketh intercession for us, with groanings which cannot be uttered. And he that searcheth*

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the hearts knoweth what is the mind of the ſpirit, that it maketh interceſsion for the Saints according to God. For according to the expoſition of S. Chryſoſtome, proved good afore, theſe prayers, which in the Primitive times were made by men indued with Prophetick Graces, called here *the Spirit,* were afterwards miniſtred by the Deacon, going afore the people: which holds good of theſe, not onely according to all the Liturgies and Authorities alledged, but according to Juſtine in chief, and in the eldeſt place, who, when he relates that he which miniſtred the Euchariſt, began not but with the Thankſgiving, after theſe which he calls the Common Prayers were ended, gives preſumption enough, that the ſaid Common Prayers were miniſtred by the Deacon with him, as with S. Chryſoſtome. Then the terms in which the Apoſtle expreſſes the nature of theſe prayers, calling them *Interceſsions for the Saints*, ſeem to ſpecifie the ſubject whereof we ſpeak, for all ſtates of the Church. And laſt, when the Apoſtle ſaith, *maketh interceſsion for us with gronings not to be uttered*: and afore verſ. 23. *Our ſelves alſo which have the firſt-fruits of the ſpirit, even we our ſelves grone within our ſelves:* S. Chryſoſtome teſtifieth, that the Correſpondent hereof, was done by the Deacon in his time: with whom agree the words of Juſtine, Καιναὶς εὐχαὶς ποιησόμενοι εὐτύνως.

τόνως· wherein he witnesseth the earnest vehemence which these prayers were made with. And in the prayers quoted in the Constitutions of the Apostles, for the Hearers and Penitents, which, as hath been shewed, were made after the same sort: ἔτι ἐκτενέστερον ὑπὲρ αὐτῶν τοῦ κυρίου δεηθῶμεν, *Let us beseech the Lord for them still more vehemently:* and in that for the faithfull, at the end of it, ἐγειρώμεθα δεηθέντες ἐκτενῶς· *Let us stand up having vehemently prayed.* And to the Penitents in the beginning, εὔξασθε οἱ ἐν μετανοίᾳ ἐκτενῶς, *Pray ye that are under Penance vehemently.* And the *Cyrie eleeson*, or, *Lord have mercy*, the foot and burden of this Prayer, as you have seen in the Liturgies of S. Basil, and S. Chrysostome, is called ἡ ἐκτενὴς ἱκεσία, and in that of S. Peter, ἡ εὐχὴ τῆς ἐκτενοῦς, understanding ἱκεσίας, *the Prayer of vehement and earnest supplication to God.* All Arguments of that vehemence and earnest devotion, which the fashion and manner of the Litanies, if it were relished aright, still breatheth, derived from those grones and tears, with which men indued with Primitive Graces, made then intercession to God for the Church and states of it. And perhaps the Apostle, when he said 1. Cor. xiiii. 15. *I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also*, meant no other prayers but

but thoſe whereof he writes to the Romanes, thoſe firſt ſort of Prayers whereof here we ſpeak, at the Service of believers. For in that which follows verſ. 16. *Elſe when thou ſhalt bleſſe with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? for thou verily giveſt thanks well, but the other is not edified:* many things induce me to think, that the Apoſtle ſpeaks of nothing elſe, but of that Thankſgiving, which from the beginning the Euchariſt was conſecrated with, and from which it hath the name, and is the next point in the order of this Service. For ſo the Apoſtles directions will appear complete, reaching to all parts of the Service which proceed from mens particulars. For the reading of the Scriptures we muſt here except, preſuppoſed as the ſubject and imployment of preſent Graces. For the Pſalmes of Gods praiſes, which the ſpirit then indicted, he provideth when he ſaith, *I will ſing with the ſpirit, but I will ſing with the underſtanding alſo.* For the Expoſition of the Scriptures, more at large, in the rules that follow, from verſ. 26. For the Prayers which by the ſuggeſtion of the holy Ghoſt were made for the Church and all States of it, when he ſaith, *I will pray with the ſpirit, but I will pray with the underſtanding alſo.* For the Prayers which the Euchariſt was celebrated with,

with, in the words now in hand, verſ. 16, 17. The Commentaries under S. Ambroſe his name: *Hi ex Hebræis erant, qui aliquando Syrâ linguâ, plerumque Hebraâ in Tractatibus & Oblationibus utebantur ad commendationem. Gloriabantur enim ſe dici Hebræos, propter meritum Abrahæ: Theſe* (that would needs ſpeak in ſtrange Languages in the Church) *were of the Hebrews, which for their commendation, uſed ſometimes the Syriack, moſt an end the Hebrew, in their Sermons and Oblations. For they took pride to be called Hebrews, for the merit of Abraham.* The Offering, is the whole Action of Prayers and Thanksgiving which the Euchariſt was celebrated with, as ſhall appear. So, ſaying in expreſſe terms, that they did it in Syriack and Hebrew, he directeth us to the Apoſtles meaning, in that which he calls *Bleſsing and Thanksgiving*; which in the Scriptures and eldeſt of Church-writers, ſtand ſometimes abſolutely and without addition, to ſignifie, by way of Eminence, the Celebration of the Euchariſt. Otherwiſe why is it called, 1. Cor. x. 16. *the Cup of bleſsing which we bleſſe?* but from that bleſſing or Thanksgiving (as it is indifferently called in the Scriptures) with which it was inſtituted by Chriſt, and appointed to be uſed afterwards. *Ignatius ad Magneſ.* Ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ ἂν ἐκεῖνος ἐπιτρέψῃ· *Let that be counted a ſound Thanks-*

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giving which is under the Biſhop, or to whom he gives leave. His meaning is, that to celebrate the Euchariſt, apart from the Biſhop, and without his Order, was not effectuall toward God. The true Clemens, S. Pauls ſcholar, *Epiſt. ad Corinth.* ἕκαστος ὑμῶν, ἀδελφοὶ, ἐν τῇ ἰδίᾳ τάξει εὐχαριστείτω τῷ Θεῷ. *Let each of you, Brethren, give thanks to God in his own rank.* He directs the Presbyters of Corinth, to celebrate the Euchariſt by their turns, to avoid contention about it. In the words of Ireneus related in Greek by Epiphanius, *Hær. xxxiv.* of the Marcoſians, Προσποιέμενοι εὐχαριστεῖν, *Pretending to give thanks*, is as much to ſay as pretending to celebrate the Euchariſt, and ſo more then once afterwards: therefore when the Apoſtle ſaith, How ſhall he ſay Amen ἐπὶ τῇ σῇ εὐχαριστίᾳ, and after, σὺ μὲν καλῶς εὐχαριστεῖς, he ſeems to mean neither more nor leſſe. For the Anſwer of the people, ſaying Amen, at the end of this Thanksgiving, is ſo ſolemnly remarked in Eccleſiaſticall writers, that the Apoſtle may juſtly ſeem to make reference to it: Juſtine M. *Apol.* II. Οὗ συντελέσαντος τὰς εὐχὰς καὶ πᾶσαν τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ, λέγων τὸ Ἀμήν· εὐχαριστήσαντος δὲ τοῦ προεστῶτος, καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ. *Who having done his Prayers and Thanksgiving, all the people preſent, joyn aſſent with him, ſaying Amen. Then the chief having given Thanks, and all the people aſſented with like wiſhes.* And in the Epiſtle of Dionyſius

Dionysius of Alexandria in Eusebius, *Hist. Eccles. vii. 9.* Εὐχαειςίας δ' ἐπακούσαντα καὶ συνεπηυξάμενον τὸ Ἀμήν. *Having heard the Thanksgiving,* (that is, been present at consecrating the Eucharist) *and answered Amen with the rest.* The subject of this Thanksgiving is thus expressed by Justine the Martyr in his Dialogue with Trypho the Jew, where he compareth the offering of fine floure for the leprous at his cleansing according to the Law, *Levit. xiiii.* 10. with the bread of that Thanksgiving which our Lord hath appointed us to make in remembrance of his passion, Ἵνα ἅμα τε εὐχαειςῶμεν τῷ Θεῷ, ὑπὲρ τοῦ τὸν κόσμον ἐποιηκέναι σὺν πᾶσι τοῖς ἐν αὐτῷ, διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ ἀπὸ τῆς κακίας ἐν ᾗ γεγόναμεν ἐλευθερωκέναι ἡμᾶς, καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, καταλελυκέναι τελείαν καταλυσιν, διὰ τοῦ παθητοῦ γενομένου καθ' ἡμᾶς βουλὴν αὐτοῦ. *That withall we may give Thanks to God, for having made the world, and all things in it for man, and for having freed us from that naughtinesse wherein we were born, and overthrown principalities and powers, with a perfect overthrow, by him that became passible according to his Counsell.* And Ireneus, iii. 34. arguing against the Hereticks of that time, that denied God the Father to have created heaven and earth, because then the Church should do affront to God, offering him the Creatures which he acknowledgeth not for his, sufficiently sheweth, that the Creatures of bread and wine were offered with this

Eucharist or Thanksgiving, as well for the Creation of all things, as for the Redemption of us. Justine Martyr, *Apol. ii.* justifieth the Christians against the Heathen, that consumed not Gods Creatures with fire, in sacrifices, but received them with words of Prayer and Thanksgiving, Ὑπέρ τε τῦ γεγονέναι, καὶ πᾶσι εἰς εὐρωστίαν πόρων πάντων, ποιοτήτων μιᾶς γενῶν, καὶ μεταβολῶν ὡρῶν: *For being born, and for all means of health, kinds of qualities, and changes of seasons:* Wherein though the purpose of his speech is directed to the ordinary use of Gods Creatures, yet withall he seemeth to describe that Thanksgiving which then the Eucharist was celebrated with, being then used, as it was instituted at meat. In the Constitutions of the Apostles, viii. 12. you have at large laid down the Form of this Thanksgiving, containing first a rehearsall of Gods unspeakable perfections: of the Creation, by Christ, of things visible and invisible, and of man in righteousnesse: of the Providence of God toward man having sinned, before the Law and by it, with praise to him therefore, with the Cherubim and Seraphim: But more particularly recounting the Incarnation of Christ, and the whole Course of his dispensation in the flesh, especially his sufferings, death, and rising again. Hereupon it followeth, Μεμνημένοι ὧν ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριστῶμέν σοι, Θεὲ παντοκράτωρ, οὐχ ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα,

δυνάμεθα, καὶ τῶν διάταξιν ὧνπερ πληρούμεν· ἐν ᾗ γὰρ νυκτὶ παρεδίδοτο. That is, *Therefore being mindfull of thoſe things which he ſuffered for us, we give thee thanks, Almighty God, not ſo much as we ought, but as much as we are able,* (there is Juſtine Martyrs ὅση δύναμις) *and fulfill his appointment: For upon the night wherein he was betrayed*— rehearſing the whole words of inſtitution of the Euchariſt upon this. The ſame is the argument of this Thanksgiving, in the Liturgies intitled to S. James, and S. Baſil, both the Greek and the Latine, and that which we have from Maſius out of the Syriack. In that of S. Chryſoſtome it is to the ſame purpoſe, but in fewer words; in that of S. Mark, the ſame for ſubſtance, but more in brief, and for Order ſomewhat otherwiſe: So in that which I ſpake of, turned out of the Arabick, under the names of S. Baſil, S. Gregory, and S. Cyril, in this laſt as in that of S. Mark, and not much otherwiſe in that of the Chriſtians of Saint Thomas in India. In the Canon of the Maſſe, that which is called the preface, ſeemeth to be that which remaineth of this Thanksgiving, for it expreſſeth the praiſes of God with much vehemence, though the ſubject of thoſe praiſes, either concerning the Creation of the world, or our redemption is not contained in it: For the Tenour of it is in a manner that of our Service, *It is*

very meet, right —and afterwards, *therefore with Angels and Archangels* — beſides the proper Prefaces, in which are celebrated the works of Gods goodneſſe, which the Church remembreth upon ſeverall Solemnities. In fine, it ſeemeth that this Thanksgiving, from which both the Action of celebrating this Sacrament, and the conſecrated elements themſelves, are called εὐχαριστία, according to Juſtine Martyr and Ireneus, did from the eldeſt times of the Church, contain the remembrance of the Creation of all things, in regard to the ordinary uſe of Gods creatures, for the maintenance of our bodies, becauſe it was at the firſt practiſed, as it was inſtituted, at meat. So much the words of Juſtine Martyr related afore ſeem to import, when he affirmeth, that the onely Sacrifice that Chriſtians have received to offer, is that of Praiſe and Thanksgiving at their nouriſhment, at which remembrance is made of the Paſſion which God ſuffered for us. But as this Sacrament was frequented no otherwiſe then as the moſt ſolemn part of Gods publick Service at religious Aſſemblies for that purpoſe, whatſoever was expreſſed more or leſſe of the ſubject of it, concerning the Creation and Redemption of the world, yet in all manner of Liturgies of all Chriſtian Churches, there is none, that I have ſeen, which doth not premiſe this

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Thanksgiving and praise to God, to the celebration of that Sacrament. And it is very remarkable, that in that distance of times and places, from which we receive the severall forms yet extant with so much difference, as must needs proceed from thence, yet there are two particulars of it, in which all the Forms that are extant agree, the one the beginning of it, with *Sursum corda*, or *Lift up your hearts*, the people answering as we use it, and then to let us understand to what purpose they are exhorted to do it, *Let us give thanks to our Lord God*, specifying the Prayer which I now describe: The other is the Communion of the Church militant with the fellowship of Angels in this Office, expressed in the Trisagion or Seraphicall Hymne, *Holy, Holy, Holy, Lord God of Sabbaoth*, for though there is much difference between Forms that are extant, yet it will be hard to find any of them, wherein both those have not a place, which, had the forms been arbitrary, could not have come to passe. Here a question lies, to mine apprehension, very much concerning this purpose: whereas the Creatures of bread and wine are deputed to the effect of becoming the body and bloud of Christ to them that receive them aright, by the appointment of our Lord, executed by the Church, how it can be conceived, that by giving thanks to

God, to the purpoſe ſpecified, they are, on the part of the Church, deputed to ſuch effect. To me it ſeemeth unqueſtionable, that the Thanksgiving, wherewith our Lord in the Goſpel is ſaid to have celebrated this Sacrament at his laſt ſupper, contained alſo Prayer to God, for the effect to which the elements when they became this Sacrament, are deputed: And that the Church, upon his example, hath alwayes frequented his inſtitution with the like, rehearſing his inſtitution out of the Goſpel, and praying for the effect of it at the preſent, after the Thanksgiving hitherto deſcribed: And ſo, whereas in the ſenſe of the Church of Rome, the elements are conſecrated, that is, tranſubſtantiated into the body and bloud of Chriſt, by rehearſing the affirmative words of Chriſt, This is my body, this is my bloud, as operative: In the true ſenſe of the Church, they are conſecrated, that is, deputed to be this Sacrament, and to the effect of it, by the Prayer of the Congregation, grounded upon the inſtitution of Chriſt, and the promiſe which it implyeth. Let me ſuppoſe in the firſt place, that the elements, by being deputed to become this Sacrament, are not aboliſhed for their ſubſtance, nor ceaſe to be what they were, but yet begin to be what they were not, that is, viſible ſignes, not onely to figure the Sacrifice of Chriſt his Croſſe,

Crosse, which being so used, they are apt to do of themselves, setting the institution of Christ aside, but also to tender and exhibite the invisible Grace which they represent to them that receive. For, though no man can receive the body and bloud of Christ, that is not disposed with a living Faith to receive the same, yet on Gods part it is undoubtedly tendred to those that are not so disposed, otherwise how saith the Apostle, that those that eat and drink unworthily are guiltie of the body and bloud of Christ, as not discerning the same? And otherwise how saith our Lord of the elements, at the instant of delivering them, *this is my body*, *this is my bloud*, in the present tense? Let me suppose in the second place, that our Lord, in celebrating this Sacrament, made use of the received custome of his people: which was, as still it is, in receiving all good things at Gods hands, to premise Thanksgiving, or Blessing, as they call it, before they used them. In particular, at Feasts, before supper was done, they took bread and broke it, and gave it about, and the cup of wine likewise, having blessed God for the use of those excellent creatures. Upon solemnities, and particular occasions, mention was made of that which the time required. This is the ground of those two points of the Thanksgiving discussed afore, the use of those crea-

tures, and the redemption of the world, which our Lord ſpecified, upon the exigence of the generall cuſtome, and the particular occaſion, and the Primitive Chriſtians, according to Juſtine Martyr, frequented upon his example. But, as in the like caſe, at the miracle of the Loaves, when it is ſaid, *that our Lord looked up to heaven and bleſſed*, Matt. xiv. 19. *or gave thanks*, as it is, John vi. 11. it cannot be doubted that beſides bleſſing God for his creatures, he prayed alſo for the purpoſe of that which he intended to do: No more is it to be doubted that the Thanksgiving which he made over thoſe elements, for that which they repreſented contained alſo Prayer, that by them it might be communicated to his diſciples. The tenour and conſequence of our Lords words requires no leſſe. For that which is affirmed muſt be true before it be truly affirmed, and the proceſſe of this action, bleſſing and delivering the elements, and commanding to receive them as his body and bloud, importeth that he intended to affirm that ſo they were, in the true ſenſe which the words import, at the inſtant of delivering them. And by what conſequence could his diſciples conceive them to be deputed, for ſignes to exhibite his body and bloud, upon his giving of Thanks over them for the redemption of the world, unleſſe we ſuppoſe

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his Thanksgiving, whereof the Goſpel ſpeak-eth, to contain alſo Prayer, that they might become effectuall to that purpoſe? And herewith agreeth that of the Apoſtle; *Every creature of God is good, and none to be rejected, being received with Thanksgiving: for it is ſanctified by the word of God, and prayer.* For here, the Thanksgiving, wherewith the creatures are ſanctified to the nouriſhment of our bodies, containeth alſo prayer, grounded upō the Word of God, whereby he appointeth them for that purpoſe: Accordingly therfore, the Thanksgiving, wherewith theſe elements were ſanctified by our Lord to be the nouriſhment of the ſoul, muſt contain prayer, not grounded upon the inſtitution of God to that purpoſe, (becauſe the act of Chriſt for the preſent, went before his inſtitution for the future) but as joyned to his command, grounding a word of promiſe to the Church, whereupon it was to do likewiſe. And herewith agree thoſe Forms of Thanksgiving, or, as they call them Benedictions, which the Jews at this day practice, from very ancient time, as they pretend: For the foot and cloſe of divers the moſt remarkable of them, is with prayer for the bleſsing of God upon that wherefore they give Thanks. For example, among the daily xviii. *Bleſſed be thou, O Lord our God, that removeſt ſleep from our eyes, and ſlumbring from our eyelids,*

lids: And let it pleaſe thee, O Lord our God, and God of our Fathers, to practiſe us in thy Law, and to make us cleave to thy precepts, and bring us not into ſinne, and tranſgreſſion, and temptation, and contempt, and ſo forth, ending thus, *Bleſſed be thou, O Lord, that giveſt good graces.* The bleſſing of the Law, that is, the Thanksgiving to God for it, is this, *Bleſſed art thou, O Lord our God, the King of the world, that hath ſanctified us with his precepts, & given us command concerning the matters of the Law: And ſweeten, O God, the words of the Law in our mouth, and in the mouth of thy people the houſe of Iſrael: And make us all, and our children, and our childrens children, knowers of thy Name, and learners of thy Law for it ſelf: Bleſſed art thou, O Lord, that teacheſt thy people Iſrael the Law.* So in the Bleſſing of wine, ſo in the Bleſſing after meat. And ſo for the reſemblance of the Bleſsing of our Lord over the elements with theſe, and the exigence of the buſineſſe, may we juſtly preſume that it ran in the like form, to the purpoſe of it. And laſt of all, herewith agreeth the practice of the ancient Church, wherein for certain, the Thanksgiving deſcribed afore was joyned with prayer for the effect of that which was done. So ſaith Juſtine, that the Preſident ſent forth PRAYERS AND THANKSGIVINGS to God. So in Tertullian *de orat.* C. xiiii. *Sacrificiorum orationes*, and in the next words, *Euchari-*

Eucharistia stand both for the same. So in the ciiii of the Africane Canons these Thanksgivings are called *Prefaces*, to my thinking, because this Thanksgiving was alwayes premised to the prayer which the Eucharist was consecrated with. I will here propound that Form of Prayer which followeth after the rehearsall of the institution of this Sacrament, in the place alledged of the Constitutions of the Apostles. For a Prayer to the like effect is to be found in all the Eastern Liturgies. Which if we compare with the Testimonies of Ecclesiasticall Writers, which divers have produced to prove, that the elements are not consecrated by the affirmative words of Christ, as operative, but by the prayers of the Church, it will appear, that it is the prayer whereof we now speak, alwayes used in the Church, to obtain of God the promise which the institution of Christ suppoſeth, that the elements present might be deputed to the effect of becoming visible signes, tendring & exhibiting the invisible grace which they figure. Which is that which in this matter is called Consecration, as I suppose. Having repeated the institution of this Sacrament out of the Gospels, where we left afore, it followeth, μεμνημένοι τοίνυν---- *Therefore mindfull of his Passion, and death, and rising from the dead, and ascension into heaven, and of his second appearance,*

pearance, at which he is to come with glory and power to judge the quick and dead, and to render to every man according to his works, we offer to thee our King and God, according to his appointment, this bread and this cup, giving thanks to thee through him, that thou haſt vouchſafed us to ſtand before thee, and to miniſter unto thee: And beſeech thee that thou wouldeſt look favourably upon theſe Oblations preſent before thee, thou God that wanteſt nothing, and accept them to the honour of thy Chriſt, and ſend down the holy Spirit, witneſſe of the paſsions of the Lord Jeſus, upon this Sacrifice, to exhibite this bread the body, and this cup the bloud of thy Chriſt: That they which pertake of it, may be confirmed in godlineſſe, obtain remiſsion of ſinnes, be delivered from the devil and his deceit, be filled with the holy Ghoſt, become worthy of thy Chriſt, and obtain life everlaſting, thou being reconciled to them, God Almighty. It is clearly true in the ſenſe and language of the ancient Church, which S. Ambroſe ſaith, *De iis qui myſt. init. C. ix. Ante conſecrationem alia ſpecies nominatur, poſt conſecrationem, corpus Chriſti ſignificatur: Before Conſecration another ſpecies is named* (that is the bread) *after it the body of Chriſt is ſignified.* And *de Sacr.* v. 4. *Dixi vobis, quòd ante verba Chriſti, quod offertur, panis dicatur, ubi Chriſti verba depromta fuerint, jam non panis dicitur, ſed corpus appellatur: I told you that before the words of Chriſt, that which is offered*

fered is called bread; after the words of Christ are produced, it is no more called bread, it is called his body. Therefore, whereas in this prayer the elements are named by their kind, of bread and wine, it is plain, that all that while they are not conceived or intended to be consecrated. And what doubt can there be in that, when we see a prayer follow, wherein is desired, that the elements may become the body and bloud of Christ? And he that shall turn over the Copies of Liturgies, which we have extant from the Eastern Churches, shall find them to agree in this: That after the institution is rehearsed out of the Gospels, professing that what is presently done, is in obedience to the same, prayer is made first, that by the holy Ghost the elements may be sanctified to become the body and bloud of Christ, and then, that they may be to such effects of grace, as are specified in the form rehearsed to them that communicate. Onely in the Missall of the Maronites, printed at Rome, there be divers forms of Consecration (which they call *Anaphora*) under the Apostles names, and other Eastern Doctours, wherein this prayer seemeth to be wilfully changed, to make them conformable to the doctrine of the now Church of Rome. It was printed there for the use of that nation, in the yeare MDXCIV. In the ancient form of the Latine Church, there seem-

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eth (not by the now Canon of the Maſſe but by the remembrance of it extant in ancient Church-writers) to have been ſome difference from this, and that difference ſeemeth to have occaſioned the errour of the now Church of Rome, concerning Conſecration by operative words. Nevertheleſſe the words of S. Ambroſe, or whoſoever writ thoſe books *de Sacram.* are theſe, v. 4. *Vis ſcire quia verbis cœleſtibus conſecratur? accipe quæ ſint verba. Dicit Sacerdos, Fac nobis hanc hoſtiam aſſcriptam, rationabilem, acceptabilem, quod eſt figura corporis & ſanguinis Domini noſtri Jeſu Chriſti. Qui pridie quàm pateretur---* *Wilt thou know that it is conſecrated by the heavenly words? heare what be the words: The Prieſt ſaith, Make this Sacrifice imputable, accountable, acceptable for us, which is the figure of the body and bloud of our Lord Jeſus Chriſt. Who the night before he ſuffered*—— & ſo forth, proceeding to rehearſe the inſtitution out of the Goſpel. In the Canon of the Maſſe is added, *ratam*, or ratified; *Fac nobis hanc hoſtiam aſſcriptam, ratam, rationabilem*, much to my purpoſe. For it is plain that this is not the doctrine of the now Church of Rome, when, being to ſhew how the elements are conſecrated, he produceth the prayer of the Church joyned to the inſtitution of Chriſt: Which is to ſay, that by virtue of Chriſts inſtitution, executed by the Church, with prayer

prayer to God to ratifie and accept the elements preſently offered, to be the figure and remembrance of the body and bloud of Chriſt, they are deputed to become this Sacrament. In the Canon of the Maſſe theſe words are ſomewhat changed from that which is ſet down in S. Ambroſe, for they are read thus, *Ut nobis corpus & ſanguis fiant dilectiſſimi Filii tui Domini noſtri Jeſu Chriſti: That they may become to us the body and bloud of thy moſt beloved Sonne our Lord Chriſt Jeſus.* And it ſeemeth that they were changed on purpoſe, that this Sacrament might not be called a Figure of the inviſible Grace of it. But in the mean time it is manifeſt, that here prayer is made for the effect of Chriſts inſtitution in theſe elements, and that nothing can be more croſſe to this doctrine of the now Church of Rome, then their own Service. S. Ambroſe obſerved, that after the inſtitution is rehearſed, the elements are called the body and bloud: The reaſon ſeems to be, becauſe they were intended to be deputed to become this Sacrament, by prayer grounded on the inſtitution of Chriſt, which it is joyned with. But it ſhould ſeem, that after the inſtitution there followed in the ancient form of the Latine Church, a prayer to the purpoſe, though not in the terms of that which now followeth in the Canon of the Maſſe, the cloſe whereof is this, *Ut quotquot*

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ex hac altaris participatione Sacroſanctum Filii tui corpus & ſanguinem ſumſerimus, omni benedictione cæleſti & gratiâ repleamur: That as many as ſhall receive the holy body and bloud of thy Sonne, by participating of this altar, may be fulfilled with thy heavenly benediction & grace. Which is plainly in lieu of the ſecond point of that prayer alledged out of all the Eaſtern Liturgies, deſiring the like effects of grace, by the means of this Sacrament upon them that communicate. If any man think that the Forms hitherto deſcribed import, that the ancient Church intended to conſecrate the elements, in the ſenſe of the now Church of Rome, that is, to aboliſh the corporall ſubſtance of them, and ſubſtitute that of the body and bloud of Chriſt in ſtead, not in the true ſenſe, to depute them to become viſible ſignes, tendring and exhibiting the inviſible Grace which they figure, he ſhall much prejudice the truth which we profeſſe: The due advantage whereof hath been long ſince proved to be this, that the errour pinned upon it, is not to be found ſo much as in the Service of the Church where it is bred & maintained. Whē Prayer is made cōcerning the elements in the Canon of the Maſſe, *Ut nobis corpus fiant dilectiſsimi Filii tui Domini noſtri Jeſu Chriſti: That they may become to us the body and bloud of thy welbeloved Sonne our Lord Chriſt Jeſus:* Theſe words *to us*, make an abate-

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ment in the proper signification of the body and bloud. For the elements may be said to become the body and bloud of Christ without addition, in the same true sense in which they are so called in the Scriptures. But when they are said to become the body and bloud of Christ to them that communicate, that true sense is so well signified and expressed, that the words cannot well be understood otherwise, then to import not the corporall substance, but the spirituall use of them. In the Greekish form, prayer is made, that the elements may be made, or become, or be changed, or translated into the body and bloud of Christ. That also among our Writers of Controversies is acknowledged to be verified, and is indeed easily verified, though we suppose them not to cease to be what they were, but to become what they were not, that is, visible signes exhibiting the invisible grace which they figure. To which meaning, that which alwayes follows in that form directs us, when prayer is made, that the elements may become the body and bloud of Christ, so that they which receive them may be fulfilled with the blessings of his grace: Which is to say, that they may become that which they are called, (to wit, the body and bloud of Christ) not in respect of the corporall substance and kind, whereof they consist, but in respect to the spirituall

communion which they exhibit. And indeed, when S. Ambroſe ſaith that after conſecration the body of the Lord and his bloud onely is named, and ſignified, and expreſſed, this alſo ſeems to import a great abatement of the proper ſignification of the body and bloud of Chriſt: As being ſo called and named and ſignified to us, not becauſe the ſubſtance of their nature and kind is aboliſhed, but becauſe it comes no more into conſideration, as not concerning the ſpirituall benefit of them that communicate. Which ſeemeth to be the true reaſon, why Church-writers continually call the elements by the names of that which they exhibit, without ſuch addition as might import that abatement whereof now we ſpeak: who nevertheleſſe otherwhiles ſtick not to acknowledge, that the ſpecies of the elements (that is, in their ſenſe, not the outward appearance of the accidents, as thoſe of the Church of Rome diſguiſe the true meaning of the Latine word, but the inward nature and ſubſtance of their kind) doth remain as it was. It remaineth now to declare both the right purpoſe and true meaning of that prayer for all States of the Church, which in all Liturgies, that I have ſeen, is made at conſecrating the Euchariſt, and before the receiving of it. In that which hath been hitherto repreſented, out of the Conſtitutions of the Apoſtles,

ſtles, as in the moſt of the Eaſtern Liturgies, immediately after the Conſecration hitherto deſcribed. The beginning of it there is thus, Ἔτι δεόμεθά σε, Κύριε, καὶ ὑπὲρ τῆς ἁγίας σε ἐκκλησίας, τῆς ἀπὸ περάτων ἕως περάτων, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, ὅπως αὐτὴν διαφυλάξῃς, ἄσειστον, ἀκλυδώνιστον, ἄχρι τῆς σωτελείας τοῦ αἰῶνος: *Further we pray thee, O Lord, for thy holy Church from end to end, which thou haſt purchaſed with the precious bloud of thy Chriſt, that thou wouldſt keep it unmoved, unwaved, till the end of the world. And for all Biſhops that divide the word of truth aright. Further we pray thee for the meanneſſe of me that offer to thee. For the whole Presbytery, for the Deacons and all the Clergy, that—— Further, for the King and Powers, that they may keep peace toward us. Further, we offer to thee for all the Saints that have pleaſed thee from the beginning of the world—— Further, we pray thee for all this people, reckoning virgins, widows, married, and infants. Further we intreat for this city, for the ſick, the baniſhed, ſlaves, travellers, and thoſe that are at home, that —— Further, we pray thee for thoſe that hate us and perſecute us for thy name, for thoſe that are without, and go aſtray, that—— Further, for the Hearers, the Poſſeſſed, the Penitents, that---- Further, we offer to thee for ſeaſonable weather, and increaſe of fruits, that---- Further, we pray thee for the abſent for reaſonable cauſes, that----* In the ſame place, that is, immediately after

the Conſecration of the Euchariſt, is this Prayer made, in the Liturgies attributed to S. James, S. Baſil, and S. Chryſoſtome. In the ſame place, in all the forms related under the names of ancient Saints and Doctours of the Church, in the Miſſall of the Maronites, unleſſe it be one. But in the Liturgie intitled to S. Mark, this prayer is inſerted ſtraight after the beginning of the Euchariſt or Thanksgiving deſcribed afore. In the Ethiopick, immediately after the ſalutation of Peace, which in the Eaſtern Churches was alwayes ſtraight before the Euchariſt. In that of S. Cyril among the three tranſlated out of the Arabick and mentioned afore, in the ſame place with that of S. Mark. From whence we may argue this to have been the courſe of the Church of Alexandria, by the agreement obſerved, between thoſe Liturgies that are intitled to thoſe that were Biſhops of Alexandria, and the Ethiopick depending upon that Church, wherein they differ from the reſt. Yet ſo it is alſo in that of the Chriſtians of S. Thomas in the Eaſt Indies. In the Latine Churches this prayer ſeemeth of old to have gone before the Conſecration, for S. Ambroſe deſcribing the Conſecration, ſaith, *de Sacram.* iv. 4. *Oratio præmittitur pro populo, pro regibus, pro cæteris: Prayer is premiſed for the people, for the king, for the reſt.* And S. Auguſtine, *Epiſt. lix. Eligo in his verbis*

bis hoc intelligere, quod omnis vel penè omnis frequentat Ecclesia, ut Precationes accipiamus dictas, quas facimus in Celebratione Sacramentorum, antequam illud quod est in Domini mensa incipiat benedici; Orationes, cum benedicitur & sanctificatur: I choose to understand in these words (of S. Paul to Timothy 1. ii. 1, 2.) *that which all or almost all the Church frequenteth, that we take those to be called Supplications, which we make at celebrating the Sacraments, before that which is on the Lords Board begin to be blessed; Prayers, when it is blessed and sanctified.* For without peradventure, these are the supplications for all states of the Church, whereof he speaketh. The Order of this Prayer in the Canon of the Masse is somewhat strange: for he that will take notice of that which goes before the words of Institution, and that which follows after the same, untill the Lords Prayer, comparing all with the tenour of other Liturgies, may observe, that they are all parcels of this Prayer for all States of Christs Church, which here we describe. And I observe, that in that form which is intitled to S. Peter, in the Missall of the Maronites, this prayer is likewise made, both before the words of Institution, and after the same. I am punctuall in observing the tenour of several Liturgies in this point, to give notice, that there is no ancient or pretended ancient form extant, wherein prayer

is not made by him that celebrateth the Eucharist at the Lords Board, to this purpose. A thing which seemeth to me somewhat strange, that, according to the generall Custome of the Church declared afore, prayer having been made by the people a little afore upon the same subject, that is, for all States of Christs Church, though not in the same manner, but bidden by the Deacon, and answered by the people, the same prayers should be again repeated by him that celebrateth the Eucharist, at the Lords Board. Which is more, the Church of Africk seemeth to have differed from the rest in the manner of this prayer, whereof we speak, by S. Augustines words, *Epist. cvi. Quando audis Sacerdotem ad Altare exhortantem populum Dei, ora pro incredulis, ut eos Deus convertat ad fidem, & pro Catechumenis, ut eis desiderium regenerationis inspiret, & pro fidelibus ut in eo quod esse cœperunt, ejus munere perseverent: When thou heareſt the Priest at the Altar exhorting the people of God, pray for the unbelievers, that God would convert them to the faith: and for the Hearers that he would inspire the desire of Regeneration into them: and for the faithfull, that by his Grace they may persevere in that which they have begun to be.* Compare we herewith his words that are read *Epist. Cxviii. cap.* 18. *Quando autem non est tempus cùm in Ecclesia fratres congregantur sancta cantandi,*

tandi, nisi cùm legitur, aut disputatur, aut Antistes clarâ voce deprecatur, aut communis Oratio voce Diaconi indicitur? When is it not time to sing holy songs at the Assemblies of the Brethren in the Church, but in time of reading or preaching, or when the Bishop prayes with a loud voice, or when Common Prayer is indicted by the Deacons voyce? Again, *Epist. Cvi. Vbi audieritis Sacerdotem Dei, ad ejus Altare, exhortantem populum Dei, aut ipsum clarâ voce orantem, ut incredulas gentes ad fidem suam venire compellat, non respondetis, Amen? When you heare the Priest of God at his Altar exhorting the people of God, or himself praying with a loud voice, that he would compell unbelieving Nations to his Faith, do ye not answer, Amen?* When S. Augustine mentioneth Common Prayer indicted by the Deacons voice, he acknowledgeth the Litanies described afore, (which Justine Martyr also calls Common Prayers, because they proceeded from all the people) to have been practised in the Africane Churches, before the Eucharist: which notwithstanding, by his words it appeareth, that he which celebrated the Eucharist, in the same form, was wont to exhort the people to make this prayer for all states of persons, Unbelievers, Hearers, Believers (for instance of the rest) which is not according to the form of any of those Liturgies which we have, to my remembrance. But he informeth us be-

ſides, that thoſe things which the Biſhop exhorted the people to pray for, the ſame he prayed for alone afterwards, and that prayer he means, when he ſpeaks of the Biſhop praying with a loud voice. It is hard for me to give account of this generall practice of the ancient Church, otherwiſe then by conjecture. Thus much may be affirmed with confidence, that the practice of this Prayer was the effect of the Apoſtles inſtruction, whereof our Service ſpeaketh; *Who by thy holy Apoſtle haſt taught us to make prayers and ſupplications and to give thanks for all men.* The words of the Apoſtle, 1. Tim. ii. 1, 2. *I exhort therefore that firſt of all ſupplications, prayers, interceſsions, & giving of thanks be made for all men, for Kings and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſſe and honeſty.* S. Ambroſe upon theſe words, *Hæc regula Eccleſiaſtica tradita eſt à Magiſtro Gentium,---- This Eccleſiaſticall Rule is delivered to the Church by the Doctour of the Gentiles, which our Prieſts uſe, to make ſupplication for all, praying for the Kings of this world, that they may hold the Nations ſubject, that ſettled in peace, we may be able to ſerve our God with tranquillitie and quiet of mind. Praying alſo for thoſe that are truſted with high power, that they may govern the Common-wealth in juſtice and truth, with abundance of all things, that the trouble*

trouble of ſedition being removed, gladneſſe may ſucceed. When he calleth it, The rule of that Service which their Prieſts miniſtred, it is plain he underſtandeth the words of the Apoſtle concerning the Prayers which were made at the Lords Board, at celebrating the Euchariſt: Beſides the brief, which he relateth, containeth the chief particulars of that form produced out of the Conſtitutions of the Apoſtles. So S. Auguſtine *Ep. lix.* in the words partly related afore, partly to be related afterwards, acknowledgeth the whole Order of the Service which the Euchariſt was celebrated with, to be preſcribed in theſe words of the Apoſtle. But this purpoſe to prove, there needs no great diſpute. The generall Cuſtome of the Ancient Church, gathered from the marvelous agreement of all ancient forms of Service that remain, ſpeaks aloud, That this Prayer for all men at the Euchariſt, whereof we ſpeak, comes from the Order of the Apoſtle. It ſeemeth therefore to me moſt probable that the meaning of the Apoſtle is this, and ſo was underſtood and practiſed by all the ancient Church, that, at the celebration of the Euchariſt, Supplications and Prayers be made for all men, for Kings, &c. For it is nothing forced or ſtrained to take the word εὐχαριστίας or *Thanksgivings*, in the ſame ſenſe, in which it ſtands in the paſſages of

Clemens

Clemens and Ignatius alledged afore, for the Celebration of the Eucharist, for the whole action, and all the Prayers which it was celebrated with. And otherwise, the consequence of the Apostles words will be altogether impertinent. For in the common and generall sense of this word Thanksgiving, it is not proper to exhort that giving of thanks be made for all men, for Kings and so forth, that we may lead a peaceable life in all godlinesse and honestie: But it is proper to exhort that Supplications and Prayers be made for all men, for Kings and the rest, that by the means of their rule and government we may lead a peaceable life in all godlinesse and honestie: And it is proper enough to exhort, that Thanksgivings be made for all men, to that purpose, understanding by Thanksgivings, that action of celebrating the Eucharist, part whereof are those Supplications and Prayers. And thus, as in lieu of spirituall graces in Prayer, which were used to make Supplication for the necessities of all members and states of the Church under the Apostle, according to S. Chrysostome alledged afore, Prayers afterwards in most parts of the Church were indicted by the Deacon, and made by the people, which for the manner and substance both, were conceived afore, to be the Originall of those that since have been called

led Litanies: So, nevertheleſſe, to give effect to this rule of the Apoſtle, it ſeemeth to have been an ancient and generall cuſtome of the Church, to make Supplications and Prayers at the Lords Board, at celebrating the Euchariſt, though much to the ſame purpoſe with the former, for all ſtates of men, but of the Church in particular. And this nice obſervation, if it may take place, will be of great conſequence, to out the Church of Rome, of all pretenſe of the Sacrifice of the Maſſe in the ſenſe of the ancient Church, and in particular in the ſtyle and tenour of the Liturgies themſelves, which for the great agreement between themſelves, & with the ſtyle of the moſt ancient Church-writers, ſeem to contain and expreſſe it. For it is manifeſt, that it is called an Oblation or Sacrifice, in all Liturgies, according to the ſtyle of the moſt ancient Church-writers, not as conſecrated, but as preſented and offered (whether by the people, as the cuſtome was, to him that miniſtred, or by him that miniſtred to God) to be conſecrated, as aforeſaid. It is the ſtyle of the form produced out of the Conſtitutions of the Apoſtles, We offer unto thee this bread and this cup, beſeeching thee that they may become the body and bloud of Chriſt to the ſouls health of them that receive, or to that purpoſe. Thus farre there is no pretence of the Sacrifice

fice of the Maſſe, which ſuppoſeth the body and bloud of Chriſt preſent, as the ſubject of it. True it is, that the ſtyle of this Prayer, whereof we ſpeak, in divers points of divers Liturgies runs in the terms of, *we offer unto thee*, for ſuch and ſuch, for this and that: But it is to be obſerved, that this Prayer came not after the Conſecration in all Liturgies, and according to the cuſtome of all Churches, to give occaſion to think, that the meaning is, to offer Chriſt there preſent by conſecration, for the ſaid perſons and cauſes, but went afore it in divers, as hath been ſaid, the purpoſe of it being to execute the Apoſtles exhortation, to make prayers ſupplications and interceſſions for all men at celebrating the Euchariſt. Beſides, it is no where ſaid, *we offer unto thee the body and bloud of Chriſt* for ſuch perſons and cauſes, but it is divers times ſaid, *we offer unto thee* τὴν λογικὴν λατρείαν ταύτην, *this reaſonable ſervice*: and what is that but theſe Prayers? For in the form alledged, it is ſaid at ſome points, *we pray thee for the Church, and for the King*, at others, *we offer unto thee for this people, and for the weather, and fruitfull ſeaſons*, and ſhall we not think them both to ſtand in one ſenſe? It hath been ſhewed, that this Prayer is the practice of the Apoſtles exhortation, to make Prayers and Supplications & Thanksgivings for all men: And it hath been declared

red that the meaning of his exhortation is, that at the celebration of the Eucharist such Prayers and Supplications be made. Therefore, when it is said, by name, in the form related out of the Constitutions of the Apostles, *we offer unto thee for this people, we offer unto thee for the weather and fruitfull seasons*, what should hinder the meaning to be according, at this celebration of the Eucharist, in confidence that thou heareſt thy Sonne for us, at this remembrance of his death, and in obedience to thine Apostle, we pray unto thee for such persons and causes? as it is in expresse terms in the Liturgie of the Indian Christians, *Hâc enim horâ quâ Patri tuo Sacrificium offertur, rogo majestatem tuam, miserere omnium creaturarum. For at this houre, when Sacrifice is offered to thy Father, I pray thy Majestie, have mercie on all creatures.* And thus, so often as we reade in Church-writers of offering for such and such persons and causes, the meaning is, that they offered the elements, in which the Eucharist was to be celebrated, that with it they might pray for those persons or causes, according to the Apostle. And if the question be further made concerning offering for the dead, it shall seem to me nothing improbable, that because the Apostle exhorteth that Supplications and Prayers and Intercessions and Thanksgivings be made for all men, there-

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fore the ancient Church inlarged the ſenſe of that ALL MEN further then they needed to do, to compriſe the dead as well as the living: and that thence came the commemoration of the dead at the Euchariſt, and the offering of the elements, that it might be celebrated, and that ſuch commemoration might be made. Though as concerning the particulars of the Prayers for the dead in the ancient Church, how farre they came from the Scripture, and how farre from humane opinions, in that whole matter I referre my ſelf to thoſe things which have been declared with ſo much learning, by that excellent learned Prelate, in his Anſwer to the Jeſuites challenge in Ireland. As for the reſt of the Service which the Euchariſt is celebrated with, after the Prayer hitherto deſcribed, there follows in the Conſtitutions of the Apoſtles, a brief repetition of the Litanies, with a Prayer of the Biſhop, that the Congregation may worthily Communicate. In the time of Communicating, it is ordered there, that the xxxiiii. Pſalme be ſung, in regard of the words, *O taſt and ſee how gracious the Lord is!* in other of the Eaſtern Liturgies, the xxiii. xlii. cxviii. cxliv. are preſcribed. The Latine Liturgiſts call the verſes of Pſalmes that are ſung during the time of Communicating, Communions; and the Prayer or Thanksgiving that

that follows after the ſame, Poſtcommunions. Such a form of Thanksgiving there is extant in all Liturgies. The people is diſmiſſed with the Benediction of the Biſhop in the Conſtitutions, which Benediction comes after the Conſecration; before the Communion, in the moſt of other Liturgies. I will here repeat that whole paſſage of S. Auguſtine, the beginning whereof was produced afore, for it containeth the whole Order of theſe remains whereof we ſpeak. Ep. lix. *Eligo in his verbis hoc intelligere, quòd omnis vel penè omnis frequentat Eccleſia, ut Precationes accipiamus dictas, quas facimus in celebratione Sacramentorum, antequam illud quod eſt in Domini Menſa incipiat benedici; Orationes, cùm benedicitur, & ſanctificatur, & ad diſtribuendum comminuitur, quam totam petitionem, ferè omnis Eccleſia Dominicâ oratione concludit: Interpellationes autem, ſive ut veſtri codices habent, Poſtulationes fiunt, cùm populus benedicitur: Tunc enim Antiſtites, velut Advocati, ſuſceptos ſuos per manuum impoſitionem miſericordiſsimæ offerunt poteſtati. Quo facto, & participato tanto Sacramento, Gratiarum actio cuncta concludit. I chooſe to underſtand in theſe words, that which all or almoſt all the Church frequenteth, that we conceive thoſe to be called Supplications, which we make at celebrating the Myſteries, before that which is on the Lords Board begin to be bleſſed; Prayers,*

when

when it is bleſſed, and ſanctified, and broken to be diſtributed, which Petition almoſt all the Church concludes with the Lords Prayer: (ſo it is in all forms that are extant, and it is another mark that they were preſcript) *But Interceſsions, or as your books have it, Requests are made, when the people is bleſſed: for then the Biſhops, as Advocates, receiving their people, offer them to the moſt mercifull power with impoſition of hands. Which done, and ſo great a Sacrament participated, all concludes with Thankſgiving.* The Ciii. of the Africane Canons related afore: *Placuit etiam illud, ut preces quæ probatæ fuerint in Concilio, ſive Præfationes, ſive Commendationes, ſeu manuum Impoſitiones ab omnibus celebrentur.* It ſeems that the benedictions of the Biſhop or Presbyter that celebrated, (to whom this Office alſo belonged as S. Hierome contendeth) whereof we ſpeak, are called here Commendations, or Impoſitions of hands, to ſay, prayers to commend the people to God with impoſition of hands: unleſſe by theſe Commendations we underſtand thoſe prayers for all men, according to the Apoſtle, wherewith the ſeverall eſtates of all men, eſpecially of the Church, were commended to God: which ſaith S. Auguſtine went before the ſanctifying of the elements. In the Anaphora of S. Baſil publiſhed by Maſius out of the Syriack, there is this prayer at the begin-

beginning, before the Consecration of the Eucharist: *Extende Domine manum tuam non aspectabilem, & benedic servis & ancillis tuis, mundatóque ipsos ab omni macula carnis & spiritûs, atque dignare ipsos fieri participes corporis unigeniti Filii tui.* The people bowed the head at receiving this blessing, the Bishop holding his hands over them; as a signe of Gods hand stretched out to blesse. Therefore he saith, *Extend, O Lord, thy invisible hand, and blesse thy servants and handmaids, and cleanse them from all stain of flesh and spirit, and daigne them to become partakers of the body of thy onely begotten Sonne.* Of Confession of sinnes at beginning of the Masse hath been said: After the Consecration, the Benediction is contained in these words, *Pax Domini sit semper vobiscum: The Peace of God be with you alwayes.* You shall see how Luther understands it, in his form of Communion, of the yeare MDXXIII. *Quæ est quædam quasi publica absolutio à peccatis communicantium. Vox planè Evangelica, annuncians remissionem peccatorum, unica illa ac dignissima ad mensam Domini præparatio, si fide apprehendatur, non secus atque ex ore Christi prolata: Which is,* saith he, *a kind of publick absolution of them that communicate from their sinnes. The very voice of the Gospel pronouncing remission of sinnes, the onely fittest preparation to the Lords Board, if apprehended by faith, as out of Christs mouth.*

But it is plain that this is to be accounted a benediction, becauſe, as hath been ſaid, Confeſſion of ſinnes and prayer for pardon upon the ſame, is made at the beginning of the Maſſe. In the Liturgy of S. Baſil which we have tranſlated out of the Arabick, at the beginning, prayer is made for remiſſion of ſinnes at large, upon the promiſe of the Goſpel, *Whoſe ſinnes ye remit*— the like prayer is made there after receiving the Euchariſt. In the Ethiopick, prayer is made before the Conſecration of the Euchariſt to like purpoſe, though corrupted with that ſuperſtition which ignorance breedeth. This ſeemeth moſt anſwerable to that Confeſſion of ſinnes which our Service uſeth before the Euchariſt, otherwiſe it is to be granted, that in moſt Liturgies, that which ſeemeth to keep moſt correſpondence with it, is rather a benediction, then Confeſſion with prayer for pardon of ſinnes.

It remaineth, that from that which hath been ſaid, we give account of that Form of Service which we uſe, deriving it higher then the Maſſe (from which it is charged to come, as containing nothing but that which is found there, though not all that is there) and ſhewing, where it ſhall be requiſite, that the corruptions of the Maſſe are laid aſide in it. How juſt this charge is, may appear in the Confeſſion of ſinnes which it begins

begins with: were it enough to condemne any part of our Service, to say, that the like is used in the Breviary and Masse, then must we condemne almost all Reformed Churches, that use Confession of sinnes at the beginning of their Service, as the Breviary and Masse doth. Du Plessis thought otherwise: like a man of Learning as well as Nobilitie, he saw it was an argument of some Antiquity in the practice of the Reformed Churches in France, that Confession of sinnes, which they use in the beginning, was and had been used in the Masse, and this ancient use an advantage to recommend it. And we have cause to see, that though it was not used in the beginning of Service, where Hearers and Penitents were dismissed in the middle, yet the alteration of times having brought that to nothing, we have no cause to balk it at the beginning, though it be there used in the Breviary and Masse. He that will use a little judgement and conscience, must distinguish between a form of Publick Service, and the corruptions of the Masse pinned to it; between that which we follow, and the reasons why we follow it. If by doing that which is done in the Masse, we retain the corruptions of it, it is time it were done no more: If any man would not have us do that aright, which tends to the Service of God, because in the Masse it is done amisse, we are bidden

to our losse. The reason why we begin with Confession of sinnes is not to be faulted; Both because daily sinnes accrue daily upon the Congregations and members of it, and daily reckonings not daily cleared oppresse in the end, and there is no such means as the publick Prayers of the Church to strike them clear: And particularly, as an entrance and preparation to the Service of God, because if our Confession be such as it must be presumed to be, it is the onely sufficient disposition to make our Service acceptable to God. That which this Church of England is to give account of in particular, is the declaration of forgivenesse upon the Confession of sinnes, not used in other Reformed Churches. In this he shall proceed upon the surest ground, that first shall resolve wherein the power of binding and loosing, of retaining and remitting sinnes, given by our Lord in the Gospel, under the Symbole of the keyes of his house, consisteth, and how farre it extendeth. For as there is no question, that the Ministers of the Church, by this Commission, are authorized to DECLARE forgivenesse of sinnes to whomsoever they shall find disposed by serious Contrition and true Faith to receive it at Gods hands: So to think, that to bind and loose, to remit and retain sinnes, is nothing else but to declare them bound or loosed, remitted or retained,

and

and that the Charge whereof we ſpeak conſiſts in declaring this, and nothing elſe, is a thing which the property of no language will bear, ſeeing that in all uſe of ſpeech, all men underſtand it to be one thing to bind and looſe, to retain and remit ſinnes, another thing to declare that: Yet is it no part of my mind, to make this power of the keyes, by which ſinnes are bound or remitted, to conſiſt in the power of pronouncing ſentence of forgiveneſſe, which God ratifieth: as reſting well aſſured, that God giveth pardon to whomſoever he ſees diſpoſed to receive it: And that thenceforth, that diſpoſition being brought to paſſe, the Miniſtery of the keyes conſiſteth onely in declaring the pardon given by God: It ſeemeth nevertheleſſe, that the Miniſtery of the keyes is formerly ſeen otherwiſe, that is, in procuring that diſpoſition of the hearts which is requiſite to make men capable of forgiveneſſe, in bringing them to the knowledge of their ſinnes, in directing the courſe which they have to take in ſeeking their reconcilement with God. The diſcipline of the Primitive Church ſeemeth to point out to us this direct meaning of our Lords promiſe, agreeable to the reſt of the Scriptures: according to the words of Firmilianus Biſhop of Ceſarea Cappadocia to S. Cyprian, in the lxxv. of his Epiſtles produced elſewhere: *Non quaſi à nobis delicto-*

rum ſuorum veniam conſequantur, ſed ut per nos ad delictorum ſuorum intelligentiam convertantur, & Domino pleniùs ſatisfacere cogantur: Not as if they procured the pardon of their faults at our hands, ſaith he, *but that by us they may be converted to underſtand their faults, and conſtrained to make more full ſatisfaction to the Lord.* How he meaneth that men are converted to acknowledge their faults to God, by the means of his miniſters, is to be ſeen in Tertullians words, *Apologet. C. xxxix.* ſpeaking thus of their Aſſemblies; *Ibidem etiam exhortationes, caſtigationes, & cenſura divina. Nam & judicatur magno cum pondere, ut apud certos de Dei conſpectu; ſummúmque futuri judicii præjudicium, ſiquis ità deliquerit, ut à communicatione Orationis, & Conventûs, & omnis ſancti Commercii relegetur: There alſo are exhortations, reproofs, and the Cenſure of God. For firſt, judgement is given with great weight, as among men aſſured of Gods ſight; and then it is the greateſt prejudice of the judgement to come, if a man fail ſo, as to be confined from the Communion of prayers, & Aſſemblies, and all holy Commerce.* It was not the mere preaching of the Scripture, and knowledge of the doctrine of it, that brought men to acknowledge their offenſes, according to Firmilianus: Tertullian ſhews it was the Exhortations, the reproofs, the Cenſures of the Church, that were imployed to that purpoſe.

pose. By whom it followeth there, *Præsident probati quique Seniores: The Presidents are all the approved Elders.* The Bishop (whom we have seen him acknowledge elsewhere) and his Presbyters. And in the same Epistle of Firmilianus, *Omnis potestas & gratia in Ecclesia constituta est, in qua præsident Majores natu, qui & baptizandi, & manuum imponendi, & ordinandi habent potestatem: All power and favour is estated upon the Church, the Presidents whereof are the Elders, which have power both to baptize, and to impose hands* (in Penance) *and to ordain.* It is the Bishop that writes this. The Exhortations, the Reproofs, the Censures, by which men were brought to the sight and acknowledgement of their faults, and constrained to the due course of humiliation for procuring forgivenesse, were ministred at their Assemblies, but by the Presidents. The means of forgivenesse, ministred in the discipline of Penance, consists in the parties repentance, and the prayers of the Church. Penance was not prescribed in the Ancient Church onely to give satisfaction to the Church, for the scandall of bad example: Those that imagine this, shall not take notice of any mention of it in Ecclesiasticall Writers, but they shall find their mistake convinced: It was to appease the wrath of God offended, and to recover his favour again, which is in Firmilianus his terms, *to*

make ſatisfaction to God, not in the ſenſeleſſe and impious ſenſe of the now Church of Rome, to make him recompenſe for the debt of puniſhment incurred, but according to the uſe of the word in good Latine, to appeaſe his wrath with true ſorrow and with cordiall contrition, to ſeek reconcilement. Impoſition of hands was not uſed once, in pronouncing ſentence of forgiveneſſe, but alwayes at Publick Service, during the preſcript time of Penance, thoſe of that State, after the earneſt prayers of the Congregation for their pardon, coming and kneeling afore the Biſhop, holding his hands over their heads, with his bleſſing and Prayers for that purpoſe, were diſmiſſed afore the Myſteries: this was called on their part καταπτωσις or falling down, on his part χειροθεσια or Impoſition of hands in Penance. In the miniſtery of theſe means of forgiveneſſe, the power of the keyes is ſeen. In Rhenanus his Argument to Tertullians book *de Pœnit.* are to be found divers remarkable things to this purpoſe, out of the Penitentialls of Theodulphus of Orleans, and Theodore of Canterbury, out of S. Baſil and Tertullian, that Confeſſion to God is that which cleanſeth ſinne, but Confeſſion to the Church, is to the purpoſe of learning the courſe men are to hold, in ſeeking pardon, and obtaining the Prayers of the

Church

Church to that purpose. Besides this, I find that S. Cyprian hath placed the power of the keyes in the Sacrament of Baptisme. His words are these, Epist. lxxiii. *Manifestum est autem, ubi & per quos remissa peccatorum dari possit, quæ in baptismo scilicet datur. Nam Petro primùm Dominus (super quem ædificavit Ecclesiam, & unde unitatis originem instituit & ostendit) potestatem istam dedit, ut id solveretur in cœlis, quod ille solvisset in terris.* Now it is manifest where and by whom remission of sinnes may be given, I mean that which is given in Baptisme. For unto Peter (upon whom he built the Church, and from whom he appointed and expressed the originall of unitie) our Lord at first gave this power, that it should be loosed in heaven, which he loosed on earth. And by and by afterwards: *Unde intelligimus, non nisi in Ecclesia præpositis, & in Evangelica lege ac dominica ordinatione fundatis, licere baptizare, & remissam peccatorum dare.* Whence we understand, that it is not lawfull but for those that are set over the Church, and founded upon the law of the Gospel, and the Ordinance of our Lord, to baptize and give remission of sinnes; to wit, as is given by the power which S. Peter received under the figure of the keyes of Gods Church. I find further, that Primasius, a scholar of S. Augustines, seems to place the power of binding and loosing, in the Sacrament of the Eucharist: *in Apoc.* viii. 3.

viii. 3. A thing ſomewhat ſtrange, to make the power of binding and looſing all one with the Sacraments: But that it is to be remembred, that the judgement of the Church, and the Miniſters of it, goes before the miniſtring of them, to diſcern how fit they are for them, that pretend, and to conſtrain them to the means which make them capable of forgiveneſſe. It is no more then follows there in S. Cyprian, ſpeaking of rebaptizing thoſe that returned from their hereſies: *Quapropter, qui fidei & veritati præſumus, eos qui ad fidem & veritatem veniunt, & agentes pœnitentiam remitti ſibi peccata poſtulant, decipere non debemus & fallere: Sed correctos à nobis, ac reformatos, ad regnum cœlorum diſciplinis cœleſtibus erudire.* *Therefore we that are over the faith and truth, muſt not deceive nor cooſen thoſe that come to the faith and truth, and doing Penance, deſire their ſinnes to be remitted. But inſtruct them, amended and reformed by us, to the kingdome of heaven, with heavenly diſcipline.* They that returned from hereſies, ſought remiſſion of ſinnes by repentance: his opinion was, that it was not to be had without a ſecond Baptiſme: and the power of binding and looſing he makes to conſiſt in preſcribing repentance and admitting them to baptiſme upon repentance. So that in ſumme, he ſhall ſeem moſt ſufficiently to compriſe the whole charge

charge of binding and loosing, that shall make it to consist in the ministerie of those means, which dispose men to be capable of remission of sinnes. In which regard the Ministers of the Church shall be said, with as much propertie of speech, to remit and retain sinnes, to bind and loose, as the Physician is said to cure those diseases, in which he does no more, but prescribe or applie the remedies. But no man doubts but this Office, as it is appointed in respect of God to procure pardon, so it is in respect of the conscience, to assure it: Which assurance, as it is warrantable for them to give, that have seen the course performed which they are intrusted to prescribe; so is it due for him to receive, that hath performed it. Suppose then, we leave it questionable, as not to be disputed in this place, what sinnes are to come under the discipline of Penance, either of necessitie, or for a sure course of procuring their pardon: Certain it is, that the children of God do continually remember, with remorse and bitternesse of spirit, the sinnes which they committed of old: And certain it is, that mens daily offenses are not capable of so solemn a cure: so great is the number of them, that it is not possible for mans mind to attend them in particular. And as certain it is, that there is no means so powerfull to obtain pardon of them, as the daily prayers

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of the Congregation to that purpoſe. So that the courſe which the Church preſcribeth for the pardon of daily offenſes being put in practice, what can be more juſt, more due, then to declare that forgiveneſſe, which thoſe that diſſemble not, thoſe that are as they pretend to be, do attain? What more comfortable, then to heare the news of it from his mouth, by whom the Church miniſtreth the office? What more ſeaſonable, then to do this before we come to praiſe God, and heare his word, that we may perſwade our hearts, that he accepteth this ſervice at the hands of them that hate not to reform themſelves? In this conſideration I muſt needs preferre the Order of this Church of England, before that of other reformed Churches, in that we put Confeſſion of ſinnes in the firſt place of our Service, they referre it till after the Pſalmes, & the reading of the Scriptures, when the Preacher goes up into the pulpit. They reckon them, as needs they muſt, of the ſubſtance of their Service. And Du Pleſſis hath pleaded them, as he had reaſon, to ſhew, that their Service cometh nearer that of the Primitive Church, then the Maſſe: But beginning as they do, without ſolemn Confeſſion of ſinnes before, they give the people occaſion to eſteem them otherwiſe then the Service of God, as taken up merely to while out the time while

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the people assemble. Whereas the solemn beginning of our Service, with Confession of sinnes, serves to put the people in mind, that it is all the solemn service of God that follows, and of the attention of mind, and devotion of spirit which they ow it, by the preparation of confessing and putting away sinnes, requisite to make it acceptable. The more have they to answer for, that make it their employment to extinguish in the minds of the people that respect to this part of Gods Service, which the Order of the Church hath laboured to procure, and with the blessing of God had procured, had not their peevishnesse been, that will not have God served, unlesse it be that way they like. Whatsoever honour the praises of God reverently and attentively performed might have yielded him, whatsoever good fruit the learning of his Scriptures might have brought forth in his people, is with justice to be required at their hands, that have been the means to intercept it, by the unjust disgrace, which they have stuck upon the settled Order of this Service. Now as concerning the Ancient and generall course of Gods praises, and reading the Scripture, it appeareth by Justine Martyr and Tertullian, that the Order of reading the Scripture in the Church was arbitrary in their time, as accommodated to the condition of the times,

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and occasions of their Assemblies, by the guides of severall Churches. The one of them saith, that the Scriptures are read, μέχρις ἐγχωρεῖ, *as farre as occasion serves*: The others words are these, Apologet. C. xxxix. *Coimus ad literarum Divinarum commemorationem, si quid præsentium temporum qualitas aut præmonere cogit aut recognoscere. We assemble to repeat the Scriptures of God* (not like those that will not Assemble till they be read) *what the condition of the present times inforceth either to forewarn, or to recognize.* The Order which is accommodated to the Condition of the times, cannot be certain and appointed afore. The reason, why a set Order in these parts of publick Service, is now preferred before the disposition of the Guides of Churches from time to time, is the same for which men choose to live by positive law, rather then by the will of their Rulers, though, if men were as they should be, it is manifest that they might cut straighter by the thred of Justice, applying right reason to the case, then ruling their proceedings by a generall, that was not built upon the particular. The Order might be better were it left to particular disposing, but the courses of the world inforceth to presume, that it would be for the worse. Besides, in Ecclesiasticall matters by a set Order we attain uniformitie with other Churches, to help towards the

the unitie of the whole, we avoid disputes about what is most fitting, which in matters of this probable nature must needs be endlesse, we avoid jealousies and umbrages upon that which is not customable. What this amounts to, S. Augustines experience may teach us, Serm. cxliv. de tempore. *Volueram aliquando ut per singulos annos secundùm omnes Evangelistas etiam Passio legeretur: factum est: audierunt homines quod non consueverunt, & perturbati sunt. I had once a desire that every yeare the Passion also* (as the Resurrection, in Easter-week) *should be read according to all the Evangelists: it was done: men heard what they had not wont to heare, and were troubled.* How unjust the charge of the Masse upon our Service is, hath appeared in the first point of it: how untrue it is will appear in the next, that is, in the Order of Psalmes and Lessons at the daily Morning and Evening Service. For, if because the Breviarie and Masse contain a certain order of Psalmes and Lessons for the Service of God, therefore all orders of Psalmes and Lessons to that purpose are derived from the Breviarie and Masse, and chargeable with the corruptions of them; what shall become of the Ancient Church before there was any such thing as Breviarie or Masse, that is, either form of publick Service in the opinion of those that professe this, or, according to the truth,

truth, as the Maſſe importeth the corruptions of publick Service? What ſhall become of the Church under the Apoſtles, when publick Service conſiſted of the ſame Ingredients, as hath been ſhewed, and the Order of them is no more then S. Pauls rule, *Let all things be done decently and in Order?* But if the meaning of theſe clamours be to ſay, that this ſame Order of going over the Pſalter once a moneth at daily Morning and Evening Service, of going over the Bible or all the moſt convenient of it once a yeare, is the Order of the Breviarie and Maſſe, it might concern all men either of honeſtie or ſhame, though not to look into the Breviarie or Maſſe, of which they are ſo confident, yet to look upon the Preface of this our Service which they condemne without underſtanding, and think whether men of common ſenſe would uſe all thoſe excellent reaſons, to excuſe the alteration of that courſe, which now they are accuſed for retaining. But granting all to be true which is ſo apparently falſe, were the Maſſe worſe then it is, and all this the very Order contained in it, is it poſſible that any man of judgement or conſcience, ſhould think it enough to ſay, that this or that is in the Breviarie or Maſſe, and never trouble himſelf to ſhew that it is part of the corruptions which they contain? What reaſon is there to prove, that the Order

der of the Pſalter once a moneth, is not for the Service of God, and the edification of his Church? This Church aboliſheth not the uſe of Pſalmes to muſicall tunes, where they may have place in the courſe of our Service. Is it demanded further, that the monethly courſe of the Pſalter be aboliſhed, to make them room? If it be, the Church is bidden to loſſe, and the ſervice of God ſhall ſuffer in it: the people is now more plentifully conducted to the knowledge of God, and his praiſes according to his own word: then, the ruder ſort ſhall have much ado, to dream over a Pſalme, in a great deal of time, in a manner ſo farre from that decencie to which it pretendeth, as may be a juſt means to dead the devotion of ſuch as are not ſet upon a good edge. The Anſwers of the people repreſent, in ſome ſort, that moſt ancient and commendable faſhion of Antiphones, and teach them their office, and conduct them to bear their part in the praiſes of God, not to ſit by as Hearers, where they are to be Actours. And where that faſhion may be repreſented to the truth, in the more skilfull Congregations of Collegiate and Cathedrall Churches, what a ſtrange prejudice is it, that will not ſuffer reaſonable perſons, to reliſh the advantage of it, in the ſervice of God? But all this affords no ground to condemne the courſe of

thoſe more skilfull Congregations of Collegiate and Cathedrall Churches, in ſinging the Hymnes with Muſick, provided the Congregation may underſtand and go along in their devotions. He that undertakes to do it, ſhall be ſure to run upon a rock from which he ſhall not come off without ſplitting, that is, the preſident of the publick Service of God in the Temple. For let no man think that this is to be ranked with the figurative Service of God, according to the Ceremoniall law: That he muſt leave to the inner Court of Prieſts, the praiſes of God are part of the perpetuall Service of God in ſpirit and truth, to laſt under the Goſpel, inſtituted and indicted by the Prophets, Miniſters of that ſervice, frequented by the Apoſtles, and a preſident for the Church, according to the rule of edification of it. I am aſhamed to repeat here the needleſſe quarrels with the old Tranſlation of the Pſalmes in uſe. Men ſeem now to be wiſe enough, to ſee the ſhameleſſe partialitie which they contain, in that men ſhould be ſo quick, as to ſee ſo many faults in that, and paſſe by all the extreme barbariſmes, the ſpurious additions, the falſe tranſlations which the Pſalmes in Meetre contain. I ſuppoſe the Church intends not to averre, all that is read in the Church, to be truly tranſlated. If ſo, God help the univerſall Church, when it had no

Scripture

Scripture of the old Testament, but the Greek, and the Translations of it. Let them that find fault, imploy themselves, and all they can make, to translate but that one book of Psalmes; if they put their work past a considerable number of just exceptions, I am ready to forfeit for one. It is sufficient to my understanding, and alwayes was, that what is read in the Church is more fit for the edification of it, then to go about to change it. And what interesse hath any man not to desire change in that point, but S. Augustines experience alledged afore, *audierunt homines quod non consueverunt, & perturbati sunt?* What will any man say now to the Order of reading the Scriptures once a yeare in the Church? Shall this be the thanks of the Church of England, for renewing that religious Order of the Ancient Church, and providing a publick course for the people to become acquainted with the Scripture, to say, that it is out of the Breviarie or Masse? The offense is, because some of the Apocrypha are read: before that offense had been taken, it should have been shewed, that nothing but that which is inspired by the H. Ghost should be heard in the Church. What then would a number of good Sermons become, which how good soever, no man dare say are inspired. Sure, they that will advise with reason and conscience, not with

prejudice, muſt enquire, whether the reading of them promote or hinder the edification of the Church. In that reſpect, ſo farre is it from me to put out ſome Apocrypha, that I would rather put in the firſt of Maccabees, as deſcribing the fulfilling of ſome of Daniels propheſies, and the then ſtate of Gods people. But is it from the Maſſe that the Church of England learned to reſtore the Sermon into the due place at ſolemn Service? I ſhould have thought it one of the abuſes of the Maſſe, that whereas, by the univerſall cuſtome of the Church, the place of it appeared, there the uſe of it was for the moſt part ſilenced. The good Order of this Church, and the ſucceſſe God hath lent it, hath prevailed ſo farre, that this Apoſtolical Order may be ſaid to have recovered the ancient place and rank. As for the Afternoon Sermon, I am yet to learn what place it had in the publick Service of the Church, by what Command of Scripture, what rule or cuſtome of the Ancient Church it is preſſed. Timothie is commanded to be inſtant in ſeaſon and out of ſeaſon, but to what purpoſe? to publiſh the Word, to do the office of an Evangeliſt, to winne ſtrangers to the Faith. How can that be importune? So Paul preached at Troas till midnight. If that be our preſident, let us celebrate the Euchariſt, as thoſe of the Church of Rome do,

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on Chriſtmaſſe eve. There are examples of preaching as well Evening as Morning in the ancient Church, but at particular times, and on particular occaſions: my queſtion is, to ſhew me the place of the Sermon in the Afternoon Service, as it hath been ſhewed in the Morning Service, otherwiſe not ſatisfied of any rule or cuſtome of the Church. Not becauſe mens laws are not a fenſe to Gods law, and that it is not for the good of the Church the more it is frequented, as it ought, eſpecially, to the purpoſe that the people may ſufficiently underſtand their profeſſion, and the grounds of it: but becauſe it is reaſon, that the offices of the Church be practiſed with reſpect to opportunities and abilities, not in ſuch ſort, as may neither advance the Honour of God, nor of the Profeſſion which we make. We heare no news of new reaſons againſt the Creed, for part of the Service. It was a great work to ſettle ſuch forms as might conclude, and confine, and bring to light the malice of Hereticks. The next work to that was to bring it into the Service. So was it beſt commended to the knowledge, to the reſpect of Gods people; which reſpect had it been preſerved, this new varniſh of old Hereſies, which prevaileth ſo farre abroad, is not like to have taken with the people. What ſhall I ſay of the Collects or

Prayers which the daily Service concludes with? My Propoſition allows me not to diſpute the particular conceptions, or terms in which they are expreſſed. But I muſt commend the Order of anſwers of the people, in all places of the Service where it ſtands. It refreſhes their attention; it teacheth them their part at Publick Prayers, not to ſtand by and cenſure how well the Miniſter playes the mouth of the Congregation. If they be to act their part in it, the part aſsigned them in our Service conducts them in doing their office. As for the ſubject of them, the occaſions of ſeverall ſeaſons and ſolemnities, protection againſt bodily and ghoſtly enemies, conduct of Gods grace and providence, ſucceſſe of the rule of the Common-wealth, and guidance of the Church, and the like; it is unknown to me, that any thing is more fit and requiſite then theſe to be remembred at all publick Aſſemblies. It hath been ſhewed, that thoſe prayers for all ſtates and conditions of perſons in the Church, which ſince have been called Litanies, were from the beginning frequented at the ſolemn Service of the Church, before the celebration of the Euchariſt, and that it is like ſo to have been, even under the Apoſtles. Now though the condition of the Church be not for the preſent capable of ſo good and ſo excellent a cuſtome, as the continuall

tinuall Celebration of the Eucharist on Lords-dayes, yet was there great reason that the Litanies should be prescribed on these dayes nevertheless, as the next member of the Publick Service of God, observed from the beginning of the Church. And because they contain matter of Supplication, for the diverting of Gods judgements, and obtaining of his blessings, nothing could be more sutable, then to adde them to the daily Morning Service on Wednesdayes and Fridayes, as the exercise of that continuall humiliation before God, to which the observation of these dayes was intended, to the unspeakable benefit of the Church, and the continuall discharge of those most excellent offices of Fasting, Prayer, & Alms among Christians. It is past mine apprehension to imagine, wherein any man will pretend to fault the act of Confession of sinnes in the Publick Service of God, before celebrating and receiving the Eucharist. For if Repentance be a disposition requisite to make men capable of the grace which it exhibiteth, shall it not be exercised at the Publick Service of God, which our common profession acknowledgeth so necessary, rather then onely presumed to be performed in particular? And if it prove by the verdict of all consciences, to be darkned from time to time by the intercourse of daily offenses, joyned with un-

thankfulneſſe, and unfruitfulneſſe, is not that Order for the edification of the Church, which reviveth, and refreſheth, and inlighteneth it, at ſo ſolemn an act of religious Service as this? Sure I am, that whoſoever will lay his hand upon an honeſt heart, ſhall not ſay, that the form which we uſe is taken out of the Maſſe, when he conſidereth, that which the Reformation teacheth and profeſſeth of free pardon of ſinnes through Chriſt, to be ſo comfortably expreſſed in it. And ſeeing it hath been ſhewed afore, that in the practice of the Ancient Church, to them which for notorious or acknowledged offenſes were under the ſtate of Penance, the means of forgiveneſſe was partly miniſtred in the publick Prayers of the Church and the Miniſters of it, what can be more ſutable to this practice, and the grounds of it, on behalf of thoſe that acknowledge themſelves ſinners, but are not reduced by the Church under that diſcipline, then that prayer or bleſſing wherein he that celebrateth the Euchariſt, imploreth that Grace on their behalf at Gods hands? To me it ſeemeth, that the rehearſall of the Decalogue in the beginning of that which ſome ſtill call the latter Service, together with the anſwers of the people, craving pardon and grace to obſerve them for the future, is to the very purpoſe of this Confeſsion of ſinnes,

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and to actuate our repentance, by calling to mind our offenſes by retail, though it is in the Order of our Service ſomewhat removed from it, as being thought fit, for other reaſons, to be uſed when the Euchariſt was not celebrated. Notwithſtanding, were it left to my choice, I confeſſe I ſhould think the moſt proper place for this Confeſsion of ſinnes, to be that which it holdeth in the firſt Edition of Edward VI. after the conſecration of the elements, and before receiving them, with that prayer which beginneth, *We do not preſume*— after the ſame: For the reaſon why it hath been otherwiſe ordered, ſeemeth to have been to avoid offenſe, leſt it might be thought to import Tranſubſtantiation, in thoſe words ſpoken after Conſecration, *So to eat the fleſh of thy dear Sonne Jeſus Chriſt, and to drink his bloud:* The cauſe of which offenſe, if any ſuch may be imagined, ſeemeth to me utterly voided, in the words added there, *ſo to eat the fleſh of thy dear Sonne Jeſus Chriſt, and to drink his bloud* IN THESE HOLY MYSTERIES. Thus much let me be bold to affirm, that it would be a great fault in the Church to celebrate this Sacrament, without ſomething anſwerable to that Thanksgiving, wherewith it was firſt inſtituted by our Lord, and practiſed by the whole Church. Suppoſe it contain no mention of the Creation

tion, and the bleſsing of Gods creatures, becauſe, as hath been ſaid, it ſeemeth to have been practiſed heretofore, in relation to mans bodily ſuſtenance, wherewith it was inſtituted & practiſed at the firſt: Without Thanksgiving for the redemption of the world, it is not duly received; therefore with it, it is duly celebrated. Of this Thanksgiving for the redemption of the world, there is due remembrance in the very end of the Exhortation, from thoſe words, *And above all things*— therefore it ſeemeth, that the Preface, wherein that Thanksgiving is contained and expreſſed, after, *Lift up your hearts*, had followed very ſeaſonably, after remembrance of the cauſe and ground of it. But the ſubſtance of that which is done, is alwayes the ſame. Further, how little ſoever the grace of Gods goodneſſe depend on that which by man is ordered for the fitteſt, and though it is not pretended that any Law of God in the Scriptures inacteth this Sacrament to be celebrated with that Thanksgiving from which it is called the Euchariſt, or that Prayer for the effect of Chriſts Inſtitution at the preſent, which is the cloſe of it: yet ſince it hath been ſhewed that ſo this Sacrament hath been celebrated from the beginning of the Church, and that for ſo good reaſons upon our Lords example at the inſtitution of it, and ſince this courſe ſo much con-

concerns the edification of the Church, it seemeth altogether requisite, that the Elements be not supposed deputed for such a blessing to the Congregation, by the mere act of receiving them to such purpose, but should be actually and formally deputed, by remembring the Institution of our Lord, and by the prayer of the Church, professing the execution, and begging the blessing of the same, which I suppose is called Consecration among us. Gregory the great and Isidore tell us, that the Apostles, and S. Peter by name, celebrated the Eucharist with the Lords Prayer alone; but that *alone*, must be understood to except other accessories to the manner of celebrating, consisting in the Eucharist or Thanksgiving, whereof the Prayer of Consecration was the foot and close. Rabanus de Instit. Cler. lib. 32. *Cum benedictione enim & gratiarum actione primùm Dominus corporis & sanguinis sui Sacramenta dedicavit, & Apostolis tradidit, quod exinde Apostoli imitati fecere, & successores suos facere docuerunt, quod & nunc, per totum Orbem terrarum, generaliter tota custodit Ecclesia: For our Lord at first initiated, and delivered to his Apostles the mysteries of his body and bloud, with blessing and Thanksgiving, which thence the Apostles imitated, and did, and taught their successours to do, and which now the whole Church generally observeth all the world over.* That which

which hath been ſaid is enough to ſhow, that it was alwayes celebrated with this Thanksgiving, the foot whereof, as hath been ſhewed, was the Prayer of the Church for the effect of the Inſtitution of our Lord at the preſent. Where are they now that take upon them to ſay, that all our Service is taken out of the Maſſe? how will they diſcharge themſelves in this moſt eminent point? or how will they be able to digeſt this untruth, which the leaſt inſight of the Maſſe will thruſt down their throat? the form of the Maſſe was related afore, *Ut nobis Corpus & Sanguis fiat dilectiſsimi filii tui Domini noſtri Jeſu Chriſti*, and it was ſhewed, that Tranſubſtantiation is not contained in theſe words: Nevertheleſſe becauſe there might be offenſe taken at the words, upon the ſenſe of thoſe that uſe them, we ſee them altered into thoſe terms, wherein the truth of that which is done is moſt excellently expreſſed, to the intent of the Scripture, and true ſenſe of the Primitive Church, in theſe words, *Heare us, O mercifull Father*; and thoſe which follow. In like ſort, becauſe the very term of Offering, and Sacrifice, though uſed with a farre other meaning then the Church of Rome profeſſeth, ſeemeth to ſound their meaning, it is not onely removed out of the Prayer for the whole ſtate of Chriſts Church, but the prayer it ſelf removed, to

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ſtand afore the Conſecration, as we conjectured it did ſtand in the Africane Churches, and not after it, to give opinion that Chriſt, preſent by Conſecration, was ſacrificed then for the quick and dead, as the Church of Rome imagineth. Of the reſt of the Service of the Euchariſt I ſhall need to ſay nothing, having ſhewed, that in the ancient Church, as with us, the time of communicating was transacted with Pſalmes, after that Thanksgiving, the diſmiſsion upon that. The people is diſmiſſed with the bleſsing in our Service, as in the moſt ancient form related in the Conſtitutions of the Apoſtles; and ſo in the Reformed Churches of France, though they uſe that of Moſes, ſtill frequented by the Synagogue. In the Service preſcribed for Lords dayes, and Feſtivalls, when the Euchariſt is not celebrated, it is not ſtrange if ſomething be added above the ordinary courſe to make it more ſolemn, though it had been rather to be wiſhed, that the world were diſpoſed for the true ſolemnity of it. Is the voice of the Law, calling us to mind our offenſes, and moving to crave pardon and grace for the future, nothing to the Service of God? The Leſſons of the Epiſtles and Goſpels belong indeed to the firſt part of the Service, as hath been ſhewed; but ſhall we take them to come from the Maſſe, where they are laſt found, or from S. Hie-

S. Hierome, from whom they ſeem firſt to have come? And was it not convenient in them to remember what the Church celebrateth at ſeverall ſeaſons, and ſolemnities of the yeare? and to promote the edification of the Church, and inſtruction of the people in the myſteries of the faith, by giving Preachers a ſubject of their Sermons, ſutable to thoſe ſolemnities. Laſt of all, though the world is not diſpoſed, to the continuall celebration of the Euchariſt, yet was it requiſite in reverence to the Apoſtles Order, and the univerſall practice of the Church, that the prayer for all ſtates of the ſame, ſhould be uſed at almoſt all ſolemn Aſſemblies, which becauſe it alwayes went along with the Euchariſt, as it is uſed, ſerves to put us in mind, what is wanting. In fine, though all Forms of Service deviſed by men muſt needs remain diſputable, and happy it is, when ſo they are, but upon ſlight matters, ſo my hope is, that from hence will appear, that the form which we uſe deſerves this commendation, that it is poſsible to alter it for the better, but eaſie to alter it for the worſe. Thus farre upon the Principles propounded in the beginning, of things remembred in the Scripture, concerning the publick Service of God, and the moſt ancient and generall practice of the Church to expound them. I have diſcourſed the ſubſtance and form of Gods

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Publick Service at ſolemn Aſſemblies for that purpoſe, the circumſtances of it, and the particular form which we uſe. Of the reſt of Eccleſiaſticall Offices, and the Courſe we uſe in them, it was not my purpoſe to ſay any thing at the preſent: In which nevertheleſſe the reaſons hitherto diſputed will eaſily take place to ſhow, both that it is for the edification of the Church, that the performance of them be ſolemn and by preſcript form, and that the form which we uſe is exceeding commendable.

CHAP. XI.

How the Form of Publick Service is ordered. Dependance of Churches is from the Apoſtles, for that and other purpoſes. How the preaching of Lay men imports Schiſme. The good of the Order of Publick Service.

AND now without further diſpute it is to be ſeen, what is preſcribed concerning the Publick Service of God in the Scriptures, and what is left to be ordered by humane appointment. The particular Offices whereof it conſiſteth, of Publick Prayers, and the Praiſes of God, of reading and expounding the Scriptures, of the Celebration of the Euchariſt, and the reſt, are preſcribed and recommended to the Church in the

the rules and practice of holy Scripture. The Order and Form in which they are to be performed, is acknowledged on all hands that it ought to be preſcript, yet is it no where preſcribed in the Scriptures, but left to humane Ordinance: That which is to be Preached is acknowledged, on all hands, to be referred for the moſt part to the private endeavours of particular perſons: not in reſpect to any immediate inſpiration of the holy Ghoſt, otherwiſe to be quenched, but becauſe it is the ordinary means to inſtruct and admoniſh whole Congregations, in that which moſt concerneth them of the knowledge and doctrine of the Scriptures. Publick Prayers, ſome think are to be miniſtred according to the diſpoſition and diſcretion of particular guides of particular Congregations, by virtue of the Apoſtles Ordinance, forbidding to Quench the ſpirit. Here it is proved, that, becauſe it is confeſſed, that the Grace of praying by immediate inſpiration is not now extant, therefore the purpoſe of this Ordinance ceaſeth, and that the ordinary rule of the edification of the Church to be attained by the Order and Comlineſſe of theſe things which are done at publick Aſſemblies, is followed to farre more purpoſe, in the uſe of a form preſcript and uniform. It is further here to be obſerved, that whatſoever may concern the honour of God,

God, the unity of the Church, the truth of Religion, and the recommendation of it, is most effectually to be procured, as procured it was from the beginning of our Faith, by the dependance of Churches, visibly derived from the appointment and ordinance of the Apostles. It hath been declared, that according to that which was done by Barnabas and Paul, ordaining Presbyters through the Churches, Acts xiv. 22. according to that which Titus is instructed to ordain Presbyters through the Cities, Titus i, 3. that is, Colledges of Presbyters to order the Churches founded in populous Cities, so throughout the whole Christian world, were all Churches of Cities, thought meet for their greatnesse, whether instituted by the Apostles, or propagated thence, governed by Presbyteries, or Colledges of Presbyters, the Heads whereof were Bishops, in Succession to the Apostles. We know the Gospel attained to the Countreys and Territories lying under these Cities, upon the preaching of the Apostles; the Scripture saith, Acts xiii. 49. upon the first preaching of Paul and Barnabas, *The word of the Lord was dispersed all over the Countrey:* and Clemens, disciple of the Apostles, Epist. ad Cor.

Κατὰ πόλεις οὖν καὶ χώρας κηρύσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν. *Preaching therefore through*

Cities and Countreys they made the first-fruits of them, trying them by the spirit, Bishops and Deacons of such as should believe, speaking of the Apostles and their time: And we are ready to believe, that Congregations might be planted in these Countreys and Territories during their time, though we reade nothing of it here, and the division of titles and Churches, that is, City and rurall Congregations, in the Church of Rome, is assigned in the Popes lives to a farre later time then this. But do we not know that according to the generall and Primitive Custome of the Church, these rurall Congregations received their Ministers from the Mother-Churches in which their Ordinations were made? Doth it not appear to common sense, that the form of Gods publick Service, as it hath been described, uniform in the main ingredients from the beginning, unconformable in particulars of lesse moment, was practised by particular congregations according to their Mother-Churches? Doth not the distinction of Dioceses, or as they were first called, παροικίαι, habitations adjoyning to chief Cities, received in all parts of the Church, proclaim that the institution and appointment of it, cannot have been accessory and particular, but universall and Primitive? And what cause have we to doubt that the holy Ghost directing the Apostles, should move them

them to that Courſe, which according to the condition of the world, muſt needs be moſt reaſonable? Or who can doubt that according to the condition of the world, it is moſt reaſonable to preſume, that frequent and populous reſidences muſt needs be furniſhed of men of beſt abilities, and means to know the right courſe of ordering publick matters of the Church, for moſt advantage to the truth of Religion, the Peace of the Church, and the Service of God, rather then that vulgar and rude Congregations, inflamed with the ignorance and malice and overweening of unable guides, ſhould chooſe for themſelves, not onely in things neceſſary for their own ſouls health, wherein all have their due intereſſe, but in things concerning the generall ſtate of the Church, which they are neither bound nor able to underſtand? I muſt confeſſe to have written heretofore, that in the time of the Apoſtles, the work of Preaching ſeemeth to have gone rather by mens abilities then their Offices: And now I hope, in good time, having declared here ſeverall regards in which this is verified. It hath been ſhewed that of the the ſame Eccleſiaſticall Order, the ſame Bench of the Church, ſome Presbyters exerciſed the abilities of Preaching, ſome not. It hath been ſhewed, that the rank of Prophets furniſhed by the immediate inſpiration

of God, for the more plentifull performance of that work in the beginning of the Goſpel, cannot be thought to have been the ſame with that of Presbyters. And if any man ſtand upon it, it ſhall not trouble me to yield that which Grotius of late hath obſerved, and under the Church of Rome Ferarius *de Ritu Concionum, ii. 6.* That in the Primitive times of the Church, Lay men were licenſed to preach by the Biſhops of Churches, according to the inſtances alledged in the letter of the Biſhops of Paleſtine to Demetrius of Alexandria, in Origens caſe, related by Euſebius. For it ſeemeth moſt agreeable to the Succeſſion of Scribes after the Prophets in the Synagogue, ſeeing it is neither reaſonable to conceive, that Scribes were denied this Office, when they were found fit, nor that thoſe to whom it was granted, were all Elders of Synagogues. And by this an eaſie reaſon is given how our Lord and his Apoſtles are admitted to ſpeak in the Synagogues, as licenſed and invited by the Elders and Rulers of them according to the Scripture, Acts xiii. 14. And perhaps the Cuſtome might remain in the Church, after propheticall Graces for the inſtruction of it were ceaſed, that thoſe which had the knowledge of the Scriptures without inſpiration, ſhould be admitted to ſpeak to the people. But what is all this to theſe mechanick perſons

ſons that make themſelves Churches, and the Churches them their Miniſters, without education, without calling, without acknowledgement of one Church of God? They pleaſe themſelves in obſerving, that S. Paul uſed his trade while he Preached the Goſpel, as they do: And in that perhaps there is as much miſtake as in the reſt. For it is not all one for a Preacher to be bred to a trade from his youth, and for him that is bred to a trade from his youth to become a Preacher when he pleaſe. To me there is ſo much difference, that I yield the one to be S. Pauls caſe, as the world ſees the other to be theirs. It is obſerved in Scaligers Elenchus and elſewhere, that S. Paul in that particular made uſe of his education under Gamaliel, in regard it was the cuſtome of their Doctours, to breed their Scholars to a trade, as well as to the knowledge of the Law, which they were to profeſſe. And there is a ſaying among them in Pirke Aboth, of this tenour to my remembrance, Alwayes with the Law let a man learn the way of the earth; the meaning is, a trade for his maintenance. Hereupon, it is ordinary for their Rabbies to be ſirnamed by their trade. And in Maimoni Talmud Torah C. iii. you have divers ſayings of their ancient Doctours, that with the Law a man is to practiſe a trade for his maintenance, as this, *All Law* (that is, all

learning of the law) *with which there is not work, in the end comes to nothing, and draws on naughtineſſe, and the end of ſuch a man is, he falls to robbe creatures.* And in C. ii. afore, He that exerciſes a trade with the ſtudie of the law, muſt ſpend three houres of the day at his trade, and nine at his ſtudy, which are divided as it follows there. The knowledge then of theſe abilities, to which this education tended, taken according to publick Order of that time, and the exerciſe of them for the publick inſtruction of the people, allowed according to the ſame, ſeem to contain ſufficient warrant of humane calling, to ſpeak to the people in the Church, in them that were not Miniſters of it. S. Ambroſe in Eph. iiii. *Ut ergò creſceret plebs & multiplicaretur, omnibus inter initia conceſſum eſt & evangelizare, & baptizare, & Scripturas in Eccleſia explanare. That the people of believers might increaſe and multiply, in the beginning it was granted to all to preach the Goſpel, and to baptize, and to expound the Scriptures in the Church.* There is a difference between that which he calleth preaching the Goſpel, and expounding the Scriptures in the Church, though both are called *preaching* among us: For it is one thing to publiſh the Goſpel where there is no Church, another to miniſter the doctrine of the Scriptures where there is. The Scripture witneſſeth, that thoſe which

which were diſperſed upon the perſecution raiſed about Stephen, did the one without difference, Acts viii. 4. xi. 19. It is no more then all Chriſtians muſt do, ſo farre as they hold themſelves able to advance the faith. As for expounding the Scriptures in Churches ſettled, where Order took place, in that alſo S. Ambroſe his words may be verified, that it was granted to all, that is, to all conditions, whether Miniſters of Churches or not: But no otherwiſe granted then hath been ſaid, upon knowledge of competent abilities, according to the practice of publick Order, derived, as it ſeems, into the Church from the Synagogue. But doth this fault the publick Order of this time, that confineth the publick exerciſe of this Office, to the publick miniſteries of the Church? The courſe of education being open to all, and the performance of that courſe, proved and preſumed according to publick Order, of all that pretend to theſe miniſteries, the miniſteries of Congregations being furniſhed by that publick Order, to authorize others in Congregations ſo appointed, would be to choke the edification of the Church, by ſetting up perpetuall emulation and difference. But how eminent ſoever mens abilities are, how well ſoever known to themſelves or the world, to undertake the inſtructions of the people with-

out publick Order in publick Aſſemblies, is a thing that no Scripture, no time, no Cuſtome of the Primitive Church will allow. To tread all that learning under foot, without which the knowledge of the Scriptures is not to be had upon humane endeavours, to undervalue the abilities of a learned age, in compariſon of the boldneſſe of mechanick perſons, in ſpending the mouth without ſenſe underneath, ſeemeth to be the wantonneſſe of this time, for after-ages to admire. But for private perſons, againſt publick Order, and the unitie of the Church, to call ſuch Aſſemblies, and to exerciſe theſe pretended abilities in ſuch Aſſemblies as publick Order forbiddeth, is neither more nor leſſe then Schiſme, let them that do it adviſe, at whoſe doore the ſinne of that Schiſme lieth. For, the publick profeſſion of this Church is the ſame, that hath been proved, theſe ſo many years, to contain no cauſe of ſeparation in it: And theſe that ſeparate are ſo farre from ſetting afoot new, or from proving old charges, that they ſeem to be yet to learn, whether there be any ſuch thing as proving that which they ſay, or not. The unitie of the Church is a thing commanded by God, the diviſions that and ſhall ariſe in the Church, are a thing foretold by God: He that hath foretold that diviſions ſhall come, hath commanded that they ſhall not come: To me it

ſeems

ſeems a ſtrange reaſon, becauſe God hath foretold that Hereſies ſhall come in, for men therefore to ſet open the doore, and for publick Order to take a courſe, by the independance of Churches, to allow as many religions as Conventicles. The dependance of particular Congregations upon Epiſcopall Churches, for the Originall relateth to the inſtitution of the Apoſtles, for the end, to the unitie of the Church: The dependance of theſe Biſhops Churches upon the ſeats of Metropolitanes and Patriarchs, acknowledgeth a mere humane Originall from the ſtate of the Romane Empire, and the reſidence of the chief Powers of it, but not without reſpect to the Goſpel firſt planted, according to the preſident of the Apoſtles, in the moſt eminent cities, and thence derived into the Countreys about: But relateth to the ſame end of one Church, as procuring the actuall correſpondence of all the members of it. Since Religion is become part of the State of ſeveral Kingdomes and Common-wealths, they are not to receive from one another the laws that inforce the exerciſe of it; but it is requiſite that the exerciſe of it through each Kingdome and Common-wealth be uniform, by Eccleſiaſticall rules, adviſed by each Church, and inforced by each Kingdome and Common-wealth, the dependance of particular Congregations

gregations upon Epiſcopall Churches, in the exerciſe of Religion according to ſuch Rules continuing inviolable, as the inſtitutiõ of the Apoſtles. Now regard we the truth of Religion, regard we the peace of the Church, regard we the honour and glory of God, and the credit of our Profeſſion towards ſuch as are without, this dependance of Churches is not more effectuall in any point of Religion, then in the uniform and preſcript form of Gods Publick Service. What means is there ſo effectuall to convey and ſettle the truth profeſſed in the minds of all people, then to glorifie God in it, and according to it, in the continuall exerciſe of his ſervice? What means ſo powerfull to obtain the peace of the Church from God, to preſerve it with men, as to joyn in the ſame uniform ſervice of God for the purpoſe? As for the honour of God, and the commendation of that profeſsion which we make, let common reaſon not poſſeſſed with prejudice be judge, whether the voluntary extemporary conceptions of particular Miniſters of Congregations, or the forms maturely adviſed by the moſt able, ſhall prove the more probable means to procure it. Let the publick exerciſe of Religion conſiſt, in ſpeaking to the people more then men have learned of the knowledge of the Scriptures, in permitting men to vent their own paſſions, or perhaps factions, for

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the devotions of their people, for their Prayers and Thanksgivings to God: Let the Preachers Office consist in speaking by measure of time, not by weight of matter; let it consist rather in the exercise of the lungs, then of any knowledge in the Scriptures: Let the Hearers Office consist in patience of sitting still so many glasses, or rather in censuring the Preachers abilities, in Praying as well as in Preaching (for to that the office of praying in the Church may come:) And those that are affected to the Profession with the best, shall be forced for love of truth, to lament that it is so much scandalized & hindred by them that pretend to advance it. But let the Praises of God, the hearing of his Scriptures read and expounded, the Common Prayers of the Church and the celebration of the Eucharist be performed with that discretion for the Order, with that choise for the substance, with that reverence for the outward visage and fashion of what is said and done respectively at each of these parts of Gods Publick Service, and let not me doubt that God the Authour, and men strangers to our profession, shall joyn in making good and acknowledging that of the Apostle, 1. Cor. xiiii. 25, that God is among us of a truth.

FINIS.

¶ *The Authour, upon his reviſall, deſires the Reader in theſe ſeverall places to adde and reade as followeth.*

Pag. 15. *line* 12. *after* his own, *adde*, And indeed the paſſage ſeemeth to have been crowded in hither out of Juſtine Martyr his dialogue with Trypho the Jew, though contrary to his meaning: for it appeareth that the Jews of that time gave not leave to drink warmed drink on the Sabbath by his words there, Μηδὲ ὅτι θερμὸν πίνομεν ἐν τοῖς σάββασι λύχνον ἅψετε.

Pag. 65. *line* 19. *after* words, *adde* of.

P. 84. *l.* 7. *reade*, caſe. I truly have judged.

Pag. 87. *line* 19. *after* to the people, *adde*, The words of S. Auguſtine, *contra Epiſt. Parmen.* iii. 2. *Tunc etiam ille & timore percutitur, & pudore ſanatur, cùm ab univerſa Eccleſia ſe anathematizatum videns ſociam turbam cum qua in delicto ſuo gaudeat, & bonis inſultet, non poteſt invenire: Then alſo is he both ſtruck with fear, and healed with ſhame, when ſeeing himſelf anathematized by the whole Congregation, he can find no rout to bear him company, wherewith to exult in his fault, and inſult over the good.* Shall I believe that in S. Auguſtines time the ſentence of Anathema came from the Congregation, which Tertullian ſo long afore hath appropriated to the Eccleſiaſticall Order, when he ſaith, *de pudicit. c.* xiiii. *Hoc enim non à Deo poſtularetur, quod erat*

erat in Præſidentis officio: For that would not be deſired of God, which was part of the Preſidents Office, ſpeaking of delivering to Satan the inceſtuous perſon at Corinth: yet nevertheleſſe S. Auguſtine ſaith, that a man is anathematized by the whole Congregation, in regard of the execution and effect which the ſentence of the Biſhop or Eccleſiaſtical Order then found by conſent of the people, when the Law inforced it not. Which is the very caſe of the Apoſtle alledged afore.

*Pag.*90.*l.*22. *after* right,*adde*,and charge.

*P.*91.*l.*17.*aft.*whole,*adde*,The dependance indeed of particular Congregations upon Epiſcopall Churches, is clearly derived from the Inſtitution of the Apoſtles related in the Scriptures, as muſt be obſerved afterwards: But it muſt alſo be ſaid, that the dependance of Epiſcopall Churches is frõ humane right.

*Pag.*93.*l.*1. *after* obedience,*adde*,from the ſecular Powers.

*Pag.*104.*l.*22. *after* evil ſpirit, *adde*, to perſiſt in their counterfeiting.

*Pag.*117.*l.*13.*after* Eccleſiaſticall Writers, *adde*, as of Miniſters of Churches, (it ſhall be oſerved indeed, that ſometimes Lay men were licenſed to teach the people in the Primitive times,but thoſe are never called or accounted Doctours of Churches, that we ſhould ſuppoſe them to be the remains of thoſe Miniſters of Churches, which the Apoſtle calleth Doctours) *Pag.*

*Pag.*123. *l.*12. *for*, But that all Presbyters were Prophets, or all Prophets Presbyters, *reade*, But that all Prophets were Presbyters, is more then I can resolve. By the Apostles description it should seem that they had their place with the Bench of the Church. Walo Messalinus out of Ruffinus hath remembred to us, *Ordinem Propheticum, the Rank or Bench of Prophets*, as a Ministery by themselves. Ireneus, Justine Martyr, and Tertullian have left mention of the Grace of Prophets as extant in their time, but of the use of it, for the ordinary Ministery of the Church, in teaching the people, they have said nothing to my knowledge.

Pag. 131. *l.* 9. *reade*, required at their Prophets hands by the way we may perceive, &c

*Pag.*138. *l.*30. *reade*, in a strange language it shall here be declared, &c.

*P.*161. *l.*4. *after* done. If this please not, or if it seem not generall enough, to satisfie the meaning of the Apostles words, it may be said in larger terms that all that which the Prophets by help of humane discourse conceived and uttered for and in their publick Assemblies, upon the grounds of their particular revelations, is here called the Spirits of the Prophets. Which therefore must needs be subject to the judgement of other Prophets.

P. 169. *l.* 1. *reade*, to make it his own.

Cxvii. when he ſingeth, *O praiſe God all ye people, praiſe him all ye Nations*; the Apoſtle, &c.

P. 212. *l.* 4. *reade*, by whom it ſpeaketh, that is a miſtake which, &c.

P. 232. *l.* 11. *reade*, the head of the Captives, of the linage, &c. *ibid. l.* 22. *after* profeſſe *adde*, And from that firſt title of the Miſna we have enough to convince this whole point if Scaligers judgement may take place. For there we have divers caſes concerning the very formall words of divers of thoſe Prayers which ſtill they uſe, reſolved by Doctours that lived not long after our Lords time. And Scaligers judgement is, *VI. De Emend. Temp.* that there is no more queſtion to be made whether thoſe reſolutions be the reſolutions of thoſe Doctours to whom they are intitled there, then whether the reſolutions of the old Romane Sages, preſerved in the digeſts of the Civil Law be their own or not. Thus muſt needs thoſe Prayers be farre more ancient then the time of our Lord, concerning the formall terms whereof, caſes new diſputed at that time, ſee the Miſna Beracoth C. iv. 3. v. 2.

P. 236. *l. ult. after*, by heart, *adde*, There is a reaſon why the heathen had prompters to ſuggeſt unto them the devotions which they addreſſed to ſeverall Deities, becauſe they counted ſeverall Deities properly able to beſtow

ſtow ſeverall bleſſings, and accordingly held ſeverall rites proper for their Service, which it was Sacriledge to perform otherwiſe. Arnobius *contra Gentes iii. Uſque adeò res exigit propriatim Deos ſcire, nec ambigere, nec dubitare de uniuscujusq; ; vi, nomine; ut cùm alienis ritibus & appellationibus fuerint invocati , & aures habeant ſtructas, & piaculis nos teneant inexpiabilibus obligatos. So farre it concerns particularly to know the Gods , without ambiguitie or doubt of the virtue and name of each ; that when they are called upon by the rites and names of others, both they have their ears ſtopped, and hold us inſnared with inexpiable ſacriledges.* See there afore. So Tertullian according to this ſenſe makes a very pertinent oppoſition between the Heathen that prayed as they were prompted, and the Heathen that prayed by heart.

P. 241. *l.* 25. *after* Solemn, *adde*, Which queſtion perhaps need not be asked , if we conſider that S. Cyprian ſpake in his Maſters terms, who, when he nameth *Dominica ſolennia*, and again, *poſt transacta ſolennia*, *De Anima C. i. x.* muſt needs be underſtood to mean the ſame , to wit, the ſolemn Prayers which the Euchariſt was celebrated with. For indeed the latter of thoſe two paſſages of S. Cyprian, I think is out of a Work intitled to him but none of his own.

P. 245. *l.* 30. *after* hold, *adde*, To the ſame purpoſe, *Conc. Gerund. Can.* 1. *Pag.*

Pag. 386. *l.* 14. *after* ignorance breedeth, *adde*, In the Anaphora of S. Peter, in the Maronites Miſſall, this Prayer is made for forgiveneſſe of ſinnes. In the Jeſuite Kircherus his *Prodromus Captus*, for an eſſay of that language, I remember there is produced a form of this Prayer, as miniſtred by the Deacon, out of ſome of their Liturgies. The books are not in my hand for the preſent.

Faults eſcaped in Printing.

Pag. 72. *l.* 26. for ſwell *reade* ſmell. *p.* 98. *l.* 22. Sculletus *r.* Sculletus. *p.* 108. *l.* 9. verſ. 8. *r.* verſ. 28. *p.* 176. *l.* 13. Parmenians *r.* Parmenianus. *p.* 223. *l.* 19. *for* Prike *alwayes reade* Pirke. *p.* 248. *l.* 23. Sciatach *r.* Scialach. *l.* 24. Velſeius *r.* Velſerus. *p.* 252. *l.* 13. Preacher, *r.* practice. *p.* 253. *l.* 16. in *r.* it.